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ALGIERS,

WITH

NOTICES OF THE NEIGHBOURING STATES

OF

BARBARY.

BY

PERCEVAL BARTON LORD.

Nor holy bell, nor pastoral bleat,
In former days within the vale;
Flapped in the bay the pirate's sheet;
Curses were on the gale;
Rich goods lay on the sand, and murdered men;
Pirate and wrecker kept their revels there.

DANA. *The Buccaneer.*

IN TWO VOLUMES.

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THE Arabs have been described as industrious and idle, as active and indolent: the fact is, they do all they have to do, but from the fewness of their wants this is very little; much of their time, therefore, remains totally unemployed.

Wheat, barley, rice, and a species of millet, are cultivated by the Arabs, but they never grow oats, their horses being on ordinary occasions allowed to graze for themselves, but when required for work, they are brought in and fed for a few days on

barley and chopped straw. We have already alluded to the absolute identity of the customs still prevailing amongst these primitive people with those described in Holy Writ, and the biblical scholar will here at once remember the words, 1 Kings iv. 24, where it is said, "They brought barley and straw for the horses and dromedaries." The Arabs, however, are not much of an agricultural people, their chief sustenance being drawn from their flocks. Some of the Bedouin tribes will turn up a small spot of ground with a rudely formed plough, or more usually with a hoe. On this they throw their grain, and depart, probably not to revisit the spot until the crop be ripe for the sickle. A large stone is placed at each corner of the plantation, and a line drawn from one of these to the other indicates the quantity of ground thus appropriated; "and it has never been known," says Mr. Jackson, "that these stones should be removed, nor will any other wandering tribe trespass on the spot, or steal the corn." The Pasha, indeed, if at war with the Bedouins will avail himself of this method of being revenged, and even when at peace they are constantly obliged to cut and carry away their crop before it is perfectly ripe, to avoid the rapacity of his highness's emissaries. The sedentary Arabs are something more regular in their mode of tilling the ground, and a good part of the fertile plain

of Metijiah is cultivated by their exertions. Wheat, barley, rye, peas, lentils, and maize are seen flourishing around their daskras or hut-villages, while not unusually they have small gardens, containing melons, gourds, cucumbers, long pepper, and tomatas. They plant potatoes, but these vegetables, it appears, do not thrive well in Barbary, though the soil appears excellent. The Arab tribes in the neighbourhood of Bleeda sow quantities of flax, which comes on sufficiently well: vines and fruit trees are a little cultivated by the inhabitants of the hills, but not at all by those of the plains. They never manure their ground further than is done by allowing their cattle to stray over it, and occasionally setting fire to the brushwood, weeds, and grass with which it is covered, and spreading the ashes thus obtained. Even this is done so negligently that they do not remove any stumps or roots that may have escaped the conflagration, but simply scratching the ground with their wooden plough, throw in it the seed, which is covered by dragging over it a bush or a bad harrow. It seems to have been an agricultural operation of this kind that M. Poiret took for an attempt on his life. "I had the imprudence lately," says he, enticed by the beauty of the scenery, "to penetrate about half a league into the country of the Nadis, a

savage Arab tribe. I had descended into a deep valley, covered with brush and underwood, and had commenced herbarising. Whilst thus occupied, some of their women perceived me, and came to set fire to the brush by which I was surrounded. I had barely time to make my escape through the flames."

Their corn, after it is cut and trod out, is preserved as that of the Berbers, in matamores or under-ground caverns. The length of time that grain will keep in this way is very great. Mr. Jackson says, thirty years is not an uncommon time, and that he himself has been at the opening of one, which had been closed for one and twenty years, yet in which the corn was perfectly sound and sweet. Once, however, the depository is opened the corn must be quickly consumed, as otherwise it acquires an unpleasant taste. On this account, an Arab, or an Arab tribe, (for a matamore more frequently belongs to a whole tribe), when their granary is opened, distribute to all their neighbours, from whom they receive in turn when they respectively open theirs.

Agriculture, conducted in this way, affords employment for only a very short season, during the remainder of the year the Arab busies himself with other matters. Each tribe, we may almost say each

family, fabricates every thing of which it has need, if we except the arms and ammunition of the men, together with some of their implements of husbandry, which they purchase from the Moors and Berbers. They make their own rush mats, and prepare the skins on which they lie, which, indeed, is easily done, little more being required than to stretch them out before a hot sun, which soon carries off the superfluous moisture; they also fabricate baskets of the leaf of the dwarf palm, make seats, bee-hives of the bark of the agave, held together by means of twigs passed through holes made for the purpose, cages to hold poultry, and cylindrical panniers to carry their fruit. The furniture of their horses is generally home-made, and almost every Arab is his own smith. The forge used is extremely simple in its construction. The fire is of charcoal, or camel's dung, and usually made in a small hole dug in the ground for that purpose. By its side is raised a small mud or clay wall, to the height of about a foot, and through a hole in the bottom of this is fixed an iron pipe. Communicating with this pipe outside, are two goat skins, each of which has a lid at top, opened or shut at pleasure by the hand of the blower. He, inserting a thumb into a small loop fastened to each, proceeds to draw them up and press them down

alternately, and, as he opens the lid in drawing up and closes it in pressing down, a constant blast is thus directed through the pipe, and a very intense heat obtained. The anvil is made of a piece of iron about a foot long, which is pointed and driven into the ground; the face of it on which they work is about six inches across. A hammer, a couple of pincers, and a hot iron to bore with, complete their apparatus. The horses that are only used in the desert are never shod, but when they are employed on mountainous districts this becomes necessary. Tending their flocks is after all the only permanent business of an Arab's life, and this may be done by one of the family, who has no further trouble than to lie with his gun by his side to protect them from robbers, and prevent their straying. The remaining men are for a great part of their time idle, and spend their days sitting in a circle, occasionally conversing, but more frequently in perfect silence, with their arms crossed, or else looking out for travellers who may chance to be going their way. But we should not omit in the account of an Arab's life, the part of it which he bestows on his horse. Every Arab, however poor, has at least one horse, near whom he spends the greater part of his time, and amuses himself admiring it for whole hours together. He carefully washes

and dries it, combs its mane, tail, and dresses its fetlocks; but Arab steeds are never currycombed, nor are their tails docked. When they are a year old their tails are completely shaved, in order that the hair may grow fuller and thicker, which is considered a great beauty. Only horses of a very inferior description are employed in the labours of agriculture or as beasts of burthen, these offices being more generally performed by camels, mules, oxen, and asses, these last two being constantly seen yoked together beneath the plough. These animals, and their produce in the form of milk, butter, cheese, hides, &c. form the principal objects of Arabian commerce. Their horses are in particular request, and those of the provinces of Oran and Constantina are equally sought after, and bring very high prices. They keep large flocks of sheep, the wool of which is spun by the women, and afterwards woven by them into hayks, rugs, turbans, tunics and girdles. A great part of this commodity is employed in paying tribute to the Dey or Pasha through whose territories they rove, seeking pasture for their flocks, and when the French took Algiers, they were not a little astonished to find half the citadel crammed with wool, until they learned that this was tribute from the Arab tribes, which had been lately paid in. The females of the sedentary tribes also employ themselves in looking after the

garden and bee-hives, in watching silkworms, of which a few are cultivated, in weaving linen from the flax, which we have said forms one of their crops, and in attending to the children, and the affairs of the house. Every evening they go to the well to draw water for the camels, and also for domestic purposes, and if on such occasions a stranger should be seen approaching, they instantly drop the veil, as did Rebecca when engaged in the same manner, on the appearance of Isaac. For the rest, camels constitute the chief riches of a Bedouin, as he is always enabled to bring them to caravans about crossing the desert. He further supplies the markets with the skins of lions and tigers, and the feathers of the ostrich, the products of the chace, and will readily undertake to bring in hares, partridges, or other game, together with fresh-water fish, if insured a recompense for his labour. In return for all these, the Arab generally takes fire-arms, swords and knives, powder and ball, slippers, and pieces of calico and muslin for their wives and daughters. There is, therefore, a considerable balance of money in his favour, which he never thinks of investing in any way; but if it be too heavy to carry in his girdle, buries it in the sand, placing some mark by which he may find it when needful. It is evident that no advantage is to be derived from a commerce with such people; they

strip you of money which they will only return in exchange for fire-arms, and these they employ against yourself. The first step towards their civilization will be increasing their wants, and rendering them stationary; but the obstacles to such an attempt would be many and formidable, nor can any one expect that a short time would suffice to break through habits that are the growth of centuries. The political state of the Arab tribes is of a very uncertain nature. Such of them as are stationary, and inhabit daskrahs, pay a tribute to the potentate, whether Emperor, Dey, or Pasha, within whose territories they are located, while the same is, though less regularly, exacted from the Bedouin, a wandering tribe. If any attempt be made at oppression they will, neither, hesitate to resist it instantaneously, the latter striking their tents, the former deserting their huts and proceeding to some new station, probably deeper in the desert, where they are safe from pursuit, or at times if sufficiently strong, taking up arms and bidding defiance to the troops sent to subdue them. An instance of this emigration is mentioned by M. Rozet, as having occurred within his own experience. The chiefs of the village of Ras-el-aim, a village containing good houses of lime and sand, came to the French commander at Oran, and told him, that finding themselves aggrieved by the manner in which he

conducted himself towards them, they had determined on abandoning their village; in fact, that same night all the families who inhabited it set off, carrying on their beasts of burden all their moveables, even to the doors and windows of their houses. Next morning the French soldiers entering the village, found it deserted.

The whole Arabic population is divided into tribes; a tribe is an assemblage of several families under the authority of one man, whom they term sheikh, and by whose name the tribe is designated. The office of sheikh may be said to be partly elective and partly hereditary. There are in every tribe a certain number of families, more or less directly descended from the Prophet, the members of which are distinguished in general for courage, activity, or wisdom. Their families form the nobility of the tribe, and the men belonging to them have the general appellation of sheikh. From amongst these the ruling sheikh is chosen, and his power continues only so long as either the justice of his administration or the fear of his revenge, enables him to maintain it. In general, if he ill-treats his subjects, or is found deficient in courage, prudence, and the other requisites of a barbarian chief, he is quietly abandoned by the whole tribe, who go and add themselves to some other tribe that seems better governed. Mr. Pananti was once a witness to such

an occurrence in the neighbourhood of Algiers. The unfortunate prince was alone, sitting mournfully under a tree, with his eyes rivetted to the ground, and strong shame and dejection depicted on every feature. Not a single subject or even friend remained to sympathize with his forlorn condition. The tribe which had just withdrawn itself from him, were posted on an adjacent eminence in deep deliberation, whether they should elect themselves a new chieftain, or share the government of a neighbouring tribe. The power of the sheikhs is very considerable, in fact uncontrolled, save by the force of public opinion. They distribute justice, arbitrate all disputes that happen in the tribe, make peace and war, have the power of life and death, and the sentences which they pronounce are immediately executed; in short theirs is a near imitation of the old patriarchal government, and their very title sheikh, signifying *elder*, shows its origin in the natural authority exercised by the head of a family over its members. The sheikh is too, generally, the richest man in flocks and herds of the tribe, and receives no revenue or tribute from his subjects, the expenses of maintaining his dignity being easily borne by himself, and not usually extending beyond the entertainment of a chance visiter with milk, a cake, and sometimes a sheep from the flock. A tribe will frequently not contain

more than fifteen or twenty families; but some of them are so numerous, as to supply a thousand horsemen. When they are so numerous, they have generally a Cady to superintend the administration of justice in ordinary cases; a Mufti to decide on matters connected with religion, but all tribes have imans or priests, to go through the regular ceremonies of prayer, while a hut or a tent is set apart from other services, and employed solely as a mosque. The sheikh, however, is on all occasions the superior officer, and to him there is, from the decisions of the Cady, a final appeal. The pleadings are in all cases simple, and conducted by the parties themselves, and the sheikh's decree is founded on what appears to be the common sense of the case. The following judgment by the sheikh of an independent tribe in lower Susé, is on record.

Four men conjointly bought a mule: for clearness we shall call them A., B., C., D.; each claimed a leg. D.'s leg was the off-hind leg, and in a few days it began to swell. It was agreed to cure it by *el keeb*, burning it with a red hot iron,—a common remedy in this country. This done, the mule was turned out, and went into a field of barley. A spark had remained attached to the hoof; it set fire to the corn, which was all consumed. The proprietors of the barley applied to the sheikh for justice; and A., B., C., and D., the owners of the

mule, were summoned to appear. The sheikh finding that the leg which had caused the barley to be burnt belonged to D., ordered him to pay the value of the barley. D. expostulated, and maintained that he had no right to pay; for if it had not been for A., B., and C.'s portions of the mule the barley would have remained. "How so?" replied the sheikh. "Because," replied D., "the leg which belongs to me cannot touch the ground; but it was brought to the corn-field by the legs of A., B., and C., which were the efficient cause of the ignition of the barley." The sheikh reversed his decree, and ordered A., B., and C. to pay the damage, and D. got off without expense.

The *lex talionis*, or law, that orders "an eye for an eye, and a tooth for a tooth," is still in force amongst the Arab tribes; and Mr. Jackson gives a singular instance of its literal execution in the case of Mr. Layton, a British merchant at Mogodor, who had the misfortune to get with some others into a scuffle with the natives, during which a woman had two of her teeth knocked out, it was asserted by a blow from Mr. Layton's whip. Her friends appealed for justice to the Emperor, and he, though much against his will, was actually forced to comply with the popular requisition, and the only favour Mr. Layton could obtain was that the teeth to be drawn should be two at the back of his

mouth in place of two at the front. His Majesty, it is added, was pleased with the courage with which Mr. Layton suffered the operation, and apologized next day, saying, that he would not have suffered the sentence of the law to be carried into effect had it not been necessary to appease the fury of the people. This must needs have been very consoling to Mr. Layton's feelings. When an Arab has been murdered, his nearest relatives and friends get hold of the murderer, whom they carry to the sheikh, and he is always condemned to death. If, however, he be of a wealthy family, he may always purchase himself off, by paying a certain sum to the family of the murdered man. When an assassin happens to escape, and takes refuge in another tribe, a formal demand is made for giving him up. If this be refused, all the warriors of the tribe in which the murder was committed arm themselves, and go and seize upon the flocks of the other tribe, which they do not relinquish until they have obtained the prisoner.

The following anecdote, though rather illustrative of Moorish than Arab justice, merits insertion, from the stern moral feeling which it displays. While the Emperor Seedy ben Muhammed, in his war for the reduction of the Berber tribes, was lying encamped on the edge of the desert, an Arab sheikh found that his tent was visited nightly by

some person of high rank, whom he traced home to the Emperor's own quarters. Convinced of the grievous injury done him, yet afraid to avenge himself on one whom he believed to be a *shereef* or prince, he went boldly to the Emperor and made his complaint. The Emperor, grieved to hear of such a gross breach of hospitality, ordered that the Arab should come secretly and inform him the next time the person was in his tent. This was accordingly done the following night at midnight, when the Emperor immediately arose, repaired to the tent, and finding the guilty person there, so that there could be no doubt of his crime, struck him through with his lance. The body was then by his order taken outside the tent, and lights brought, when it was discovered to be that of an officer of the imperial guard. No sooner had the Emperor seen the face than he prostrated himself on the ground, and continued for some time in fervent prayer. The courtiers, who were all now assembled to witness the extraordinary occurrence, could not conceal their surprise or curiosity to know the cause of his Majesty's devotion; none, however, dared to ask, until the Emperor told them that he had gone alone to the tent, thinking that none but a shereef would have dared in so open a manner to violate the joys of hospitality; that, therefore, he had killed him without allowing a light to be brought,

lest personal affection should interfere with justice; but when he saw who it was, he returned sincere thanks to Almighty God, that in his determination to have justice administered he had not killed his own son.

Theft is so common amongst the Arabians, that it may be said to form part of the national character; neither are we aware that there is any other punishment attached to it than restitution of the goods stolen, together with the disgrace of being discovered. Of this the Arabs seem to be in much fear, making always strong protestations of their innocence and honesty, and even pretending to pity the person whom they have robbed. For this disposition they have been noted ever since their separate existence as a people,—"their hand has been against every one, and every one's hand against them;" and, as Father Dan comments, "to prove how much they are addicted to larceny, the name Arab, in Holy Writ, means the same as robber," *for* where the prophet Jeremy says, "Like a thief in the wilderness," Saint Jerome translates, "Like an Arab in the desert." Admitting, however, the full force of the worthy father's argument, we are happy to say this vice is not without its redeeming points. The same tribe, who have just undergone every risk to plunder a wealthy and well-armed caravan, will be ready to assist

the weary pilgrim who may present himself at the door of their douwar, and a traveller who has received a boy or a maiden for his guide may proceed every where without fear of molestation, youth and innocence being sure of unbounded respect from this wild and singular people[1]. Safety may also be insured by entering into a compromise with them, and this is constantly done by the caravans which are obliged to cross their deserts, and which willingly pay a stipulated sum, a sort of black mail, and receive in return a passport, by which they are protected against attack or robbery. Agreements of this kind are never known to be violated, and the Arab who suffered it would be looked on as infamous by his whole tribe and nation. A singular instance of this kind is related by Sonnini, who, in traversing the desert between Alexandria and Cairo, had placed himself under the protection and guidance of Hussein, the sheikh of

[1] If we are to believe le R. P. Dan, *Ministre et Supérieur du Couvent de la Sainte Trinité*, this feeling is not even confined to the men of this country, but is shared by the nobler kinds of beasts. "Je rapporteray à ce propos une chose fort remarquable, que j'ay apprise des Arabes mesmes, c'est que si les hommes se levent la nuict pour chasser ces animaux, quand ils cherchent quelque proye, ils ne s'en vont point pour eux; comme au contraire si les femmes crient après, elles les mettent aussitot en fuïtte. Ce qui semble ne procéder d'autre chose que *de la propre generosité* du lyon, qui cede à la voix de ce foible sexe."

We certainly think this trait of politeness in the lions of Barbary deserves to be recorded. We are afraid, however, that the present lions are but degenerate cubs of such noble sires.

a tribe of Bedoweens, encamped in that neighbourhood. In their passage through the desert they came near a convent of Coptic monks, and Hussein, detaching himself from the party, rode forward to try and procure them a hospitable reception, of which, after their fatigue, they stood very much in need. Scarcely was he out of sight when a party of near a hundred Bedouin horsemen showed themselves, and, rushing on Sonnini and his little band, soon stripped them of money, ammunition, provisions, arms, and even of the clothes they wore, leaving them nothing but a shirt or trowsers to protect them from the scorching sun. "Escaping in this condition from their hands," says our author, "I was proceeding towards the monastery, in hopes of finding Hussein, who had repaired thither, when I heard myself called, and immediately found myself laid hold of by the arm. It was the chief of the robbers, an Arab of the deserts of Nubia, but his face was as black as a negro's. Without saying a word, he carried me back into the midst of his troop. I took it for granted that he was displeased that I had any clothes left, or that, upon consideration, he had resolved to take away my life. How great was my astonishment when I saw this chief carefully inquiring after the clothes and property that particularly belonged to me; and, after having been a

rather too active valet-de-chambre in undressing me, once more perform that office, but with more civility, in assisting me to put on the different parts of my dress, at the same time returning me my purse, and restoring my arms. In the mean while other Bedoweens rendered the same service to my companions, equally astonished at an adventure as singular as it was unexpected.

"This was effected by the spirited conduct of Hussein. While he was near the walls of the convent, whither he had repaired, his gun hanging over his shoulder, some Arabs had been detached to detain him, and had seized his piece; but Hussein, after a long contest, succeeded in leaping on horseback behind a Bedouin, and reaching the place where most of the band of robbers was collected. 'Arabs,' said he, addressing himself to their chiefs, 'you have stripped a man entrusted to my protection, and for whose safety I will stake my life; a man with whom I have eaten, who has slept in my tent, and has become my brother! Never again can I enter that tent; never again dare I return to my camp; I must henceforth renounce all hopes of the pleasure of embracing my wife and children. Arabs, take my life, or restore to my brother every article of his property.' This harangue, accompanied with the most determined look, and delivered in the most resolute

tone, made an impression upon the Bedouins. Hussein had snatched his gun from the person who held it, and while they were consulting together, levelled it at the principal chief of the banditti, resolved to shoot him in case of refusal, and thus expose himself to be butchered, rather than consent that we should receive the smallest injury. Our conductor was well known: the Arabs were convinced, from his decided character, that he would put his threat in execution; and partly from fear, and partly from deference, the black chief consented to restore every thing they had taken from me; this was performed with a fidelity truly admirable."

The Arabs will occasionally rob from one another; and this, combined with their naturally warlike disposition, is a constant cause of feuds and contentions between the different tribes. A camel driven away, a sheep stolen, or even the wool clipped off it, are sufficient causes for a declaration of hostilities; and as every man is constantly armed, there is seldom much delay in bringing matters to an issue. They generally adopt the skirmishing mode of fight, concealing themselves in the brushwood, in ravines, and behind trees, attempting to get a shot at one of the opposite party, so that there is not much injury often done, and two or three being wounded on each side, negociations are

entered into, which puts an end to the war. Sometimes, however, it happens, that the two parties come seriously to blows, the sheikhs on each side head their followers, all mounted, and armed with muskets, pistols, scimitar, and yatagan: some carry the old lance, sixteen feet in length, but the musket is preferred by all those who can provide themselves with one. The charge is made with great vigour on each side, and the victory generally decided by the first shock. On these occasions much blood is spilt, and even many lives lost. The vanquished party never think of rallying, but fly at full gallop, happy if they can, by leaving that part of the desert, escape with life, and generally flying for refuge to some friendly tribe, with whom they have previously taken care, if time has been allowed them, to deposit their wives and the best part of their flocks. In many instances these fall a prey to the victors, who enjoy the plunder of the enemy's camp.

When their services are required for a foreign war, notice is given to the principal sheikhs, who on this, as on occasion of collecting tribute, and other such matters, are looked on as the responsible persons. These in turn give notice to the several tribes, and if the war be one which holds out a promise of much pillage, volunteers are sure to come in abundance. Each man comes mounted

and armed; and as he has neither pay nor reward beyond what he can obtain in the way of plunder, provides himself with a small havresac of corn, and a bag to hold water, which constitute his whole sustenance. Many tribes generally unite under the command of some chief distinguished for courage and conduct, and he is named *Shiekh-el-kibeer*, or the great sheikh. Few of the Arabs serve on foot, and they look with great contempt on all infantry soldiers, whom they consider as totally unable to withstand the shock of their onset. When the Dey of Algiers was about being attacked by the French, he summoned all the Bedouin tribes to his assistance, telling them, "that the French were women and chickens, that they all marched on foot, and that they would certainly be conquered, and all they had brought with them would become the prey of the conquerors." This hope brought him numerous recruits from the desert, but a few skirmishes with the French infantry soon convinced them that they had been deceived, and finding that they were to get nothing but hard blows, the greater part of them soon returned home. Their mode of fighting is very similar to that of the Berbers, and its chief excellence consists in a sudden irruption or impetuous charge, which is at times so unexpected, as to throw even well-disciplined troops into disorder.

The few foot-soldiers they have are generally mixed with the cavalry. They fire with a correct aim, but generally at too great a distance. "I have seen them," says M. Rozet, "execute a very pretty manœuvre. A hundred horsemen had made a dash at a company of our infantry, which had received them so well, that they were thrown into some disorder, and obliged to retire to a respectful distance. Here they broke into single files, and commenced riding a ring, each horseman, as he passed before our brigade, delivered his shot, and continued in the ring, riding at a canter while reloading his gun, and then putting his horse to a gallop to overtake the rest, at which pace he continued until he had again passed us and delivered his shot. This exercise lasted for about an hour, and we did not suffer much, as the enemy were at a tolerably good distance, and always fired at full gallop. The Arab cavalry manœuvre uncommonly well: it is really a pleasure to see them on a plain, charging at full gallop, their muskets presented; arrived within a certain distance, they fire, face about, and every horseman screens himself by lying flat down on his steed. The bravest sit erect, and retire at a hand-gallop, twirling their muskets over their heads."

The wonderful command which the Arab has over his steed, is in part to be attributed to his con-

stant habitude of riding, an Arab child learning to sit a horse almost before he can walk; but it is also materially assisted by the nature of his horse-furniture and trappings, which are all of such a kind, as to ensure the steadiest seat and the greatest power. The saddles rise high before and behind, so that there is little danger of being unseated by the horse's rearing or plunging. The stirrups are broad pieces of sheet iron or brass, generally plated with silver, and kept extremely bright. They run the whole length of the foot, which has thus a perfectly secure resting-place; they are attached to the saddle by plaited leather thongs, and generally drawn up very short. Their ends are sharp, so as to supply the place of spurs, and so severe, that after exercise the horse's side not unfrequently requires to be dressed. But the chief power lies in the bridle, which is of such a nature, "that it will either stop the fiercest horse in an instant, or snap off his lower jaw."

Exercising his horse forms one of the principal pleasures of an Arab's life, and mock skirmishes are resorted to on every solemn occasion. The following spirited description of the onset is given by Mr. Riley, who had an opportunity, while at Mogodor, of seeing a grand review of no less than five or six thousand infantry, together with about fifteen hundred cavalry,—Arabs and Moors, all

mounted on Arab steeds. "The exercises began by a discharge of seventy-four pieces of cannon, mounted on the different batteries about the city, and then followed a kind of sham fight, which was begun near the northern gate, between two bodies of infantry. They marched forward to the attack, and each poured in an irregular fire, which was supported and kept up in almost one continued blaze, by successive advancing lines, until it seemed necessary to bring forward the heavy cavalry, in order to arrest the progress of a solid column of men that kept slowly and constantly advancing upon the opposing troops. The expected signal was at length given: the whole of the cavalry was instantly in motion; it advanced in squadrons of about one hundred, in close order, and at full speed, and seemed to fly like the wind. The distance between the opposing forces was nearly half a mile. The horsemen shouting loudly *hah-hah! hah-hah!* raised themselves in their stirrups, took a deliberate aim, with their long muskets, when within five yards of the enemy's lines, and poured in their fire while going at their greatest speed. I expected they would inevitably dash in amongst the infantry, and trample many of them to death; but the moment the men had fired, they brought their horses down upon their haunches, and stopping them short, reined them instantly round, to make room

for the next approaching squadron, while the horses of the first squadron walked steadily and leisurely back, giving time for the rider to reload their muskets at their ease. Thus furiously attacked by numerous squadrons in quick succession, and so closely, the infantry was soon broken and dispersed, by which means the cavalry remained apparent masters of the field."

The chace is another pastime, in which the Arabs take considerable delight, though, from the formidable nature of the animals pursued, the amusement is attended with no small risk. Sometimes, indeed, it becomes more a matter of self-preservation than enjoyment; for a lion, if severely pressed by hunger, will make an assault on a douwar, and totally disregarding the dogs by which it is guarded, the fires made round it to scare away wild beasts, and the thorny bushes and other modes by which the entrance is attempted to be barred, will bound into the centre of the enclosure, and amidst the darkness, terror, and confusion, often manage to make its escape, bearing away its prey in its mouth. The ordinary way of destroying a lion is by attaching a cow or some other animal to a tree, near some place which the lion is known to resort; it is soon attracted, if hungry, by the lowing of the beast, and is then shot by a huntsman, who lies in wait for that purpose. Another mode is by digging a pitfall, and

covering it slightly with bushes and grass; when the lion falls in he is dispatched with muskets or stones. The skin is considered a valuable article of commerce. Panthers, hyænas, wild boars, and other fierce animals, are hunted more openly, the hunters going out in parties for the purpose, with dogs to drive them from their lairs, after which they surround them, and either shoot or meet them with their long spears. Ostrich-hunting is also a general favourite, in consequence of the large price borne by the feathers. For this purpose about twenty Arabs set out, each mounted on his fleetest horse, and armed with his musket. They ride gently against[1] the wind in a single file, each keep-

[1] It is extraordinary what uncertainty there is on this point. Riley says the ostriches are driven "before the wind," and thus lose their breath, after about three hours' running; but that "let them run against the wind, and no horse can overtake them, for then they do not lose their breath." Jackson says the Arabs always ride "against the wind," and drive the bird in that direction, and that "finding her wings an impediment to her progress against the wind," she turns round, and is shot, as we have described. Porret says, ostriches can be only taken by tiring them down, but makes no mention of the wind. Rozet also leaves this out of his account. Pananti says they are taken by forcing whole flocks to run against the wind, and his editor, Mr. Blaquiere, adds a note from some modern traveller, that "if the wind is with it, the swiftest horse cannot overtake it." Dr. Shaw takes no notice of the wind, but entertains us with such an account of the speed of the ostrich, "which affords the rider only an opportunity of admiring, at a distance, the extraordinary agility, as well as stateliness of its motion," that he leaves us to wonder how the bird is ever caught at all. This last point, however, is settled by Captain Lyon, who informs us "that it is during the breeding season that the greatest number of ostriches are procured, the Arabs *shooting the old ones while on their nests.*" They want game laws sadly in that country.

ing a certain distance from the others. As soon as they come on the tracks of the ostrich, they accelerate their pace, and on getting a view of their game, break at once into full gallop, driving the ostrich straight before them. The bird at first sets off with such velocity as completely to distance her pursuers; but as they continue to press on her, she soon finds her wings an impediment to running against the wind, in consequence of which she turns round, and now taking the direction of the wind, runs straight by the entire line of Arabs, who according as she passes, each fire until some shot is successful. Another manner of destroying them is more used by the tribes in the Sahara; that is, they arm themselves with short stout sticks, and ride rather in a semicircle, gradually closing in on the bird, which they then attack with their batons, some of them throwing with such force and exactness as to break the bird's leg, and thus disable it from further flight. The ostrich, however, is not yet conquered: for, on the coming up of its pursuers it fights desperately, and often inflicts very severe wounds with its bill on the riders and horses, while its kick is so powerful, and claw so sharp, that it has been known to rip up the belly of a man at a single stroke.

In general, after a long day's march, the Arab, on arriving at the termination of his journey, seats himself quietly on the ground, and if he is able

to provide a pipe, and a few cups of coffee, thinks himself in the greatest luxury. If there are many together, one will probably tell a story, to which the rest listen with great delight. Draughts are sometimes played, chiefly by those who frequent towns, and go to coffee-houses there. When the camps are stationary, it is not unusual for the young people to enjoy themselves in a dance, but the sexes always dance separately, the youths performing a sort of war-dance, or rather exercises of agility, while the maidens move with exquisite grace and ease. Among the encampments of the Arabs of a summer's night, the whole country will appear in a blaze from the numerous fires lit to keep off wild beasts. At such times music is incessantly heard from them, formed by the kettle-drum, the triangle, the shepherd's pipe, and the *erbeb*, an instrument resembling a fiddle, with two strings. The young men form a double row of six or eight at a side, and, holding themselves perfectly erect, commence by moving obliquely to the right, then to the left, without ever lifting their whole foot from the ground, but raising first the heel, then the toe, so as to advance with a sort of glide, keeping exact time with the music. They then bound into the air, vault, throw somersets, and perform other feats of agility. They sing also, accompanying the music with great taste and judgment, and some of

them possess voices of great natural power, sweetness, and flexibility. The dance of the maidens is all grace and elegance. The following scene describes it so well, and is so characteristic, that we do not hesitate to present it. Mr. Jackson, and some other Europeans, had been crossing the desert with Delemy, a sheikh of an Arab tribe, with whom they were obliged to spend the night. After they had had some refreshment, the sheikh endeavoured to amuse his guests by getting some of the young girls of the douwar to dance for them. "But an unexpected difficulty arose—the young ladies declared they would not dance before Christians; but it appeared this was not the real objection, for, after some further entreaty, they excused themselves, by declaring, 'that their splendid dancing-dresses were not made up.' Of course, there was no getting over so excellent and lady-like a reason; but Delemy was not in despair, he set off to another douwar some miles distant, and, after much persuasion, prevailed on six young ladies to come and dance. In about two hours the sheikh returned, and informed us that, knowing that beds in the desert would not suit our customs, he had engaged some young girls to amuse us with dancing during the night, assuring us, at the same time, that they excelled in that graceful art, and he had no doubt they would amuse us. The tents were cleared and

lighted; two sheep were killed, and the cuscussowe was preparing when the ladies arrived. The music consisted of an instrument similar to a flageolet, a kettle-drum, a sort of castanets of steel, and an *erbeb*, or fiddle, with two strings, played with a semicircular bow. The tunes were gay and sprightly, and the damsels tripped along on the light fantastic toe in a very superior and elegant style. They wore robes of Indian muslin, girdles of gold-thread interwoven with silk of the Fas manufacture; and their shawls of silk and gold were displayed in various graceful devices. The manners of these Arabs, their elegant forms, sparkling black eyes, and long black eyelashes, which increased the beauty of the eye, adding character to the countenance, seemed to make a deep impression on the whole party. They danced without men, and commenced gently at first, apparently without taking the foot off the ground, yet gradually advancing. They then performed some steps, similar to the Spanish bolero, and, turning round upon the toe, broke into a shawl dance, exceeding in grace any thing I had seen from a French *danseuse*, and devoid of the slightest motion that could offend the chastest eye[1].

[1] We regret to say this is not confirmed by the reports of other travellers. Captain Lyon speaks of their postures in dancing as extremely indelicate, an opinion in which he is joined by M. Rozet. We have been following the narrative of Mr. Jackson, who certainly views every thing connected with the natives through the medium of the kindliest

This unique national dance was encouraged from time to time by the approbation of twelve captains of the viceroy guards, warriors of fame in arms, who were seated in a circle with us round the dancers, expressing their delight and gratification in witnessing such superior grace and elegance, exclaiming,

'Afakume el Arabe, mukine fal el Arabe,
El Hashema, u zin, u tomara, fie el Arabe.'

'Bravo, Arabs! there is none equal to the Arabs:
Excellent is the modesty, beauty, and virtue of the Arabs.'

"These eulogiums were not lost on the ladies, who increased the spirit of the dance. When the amusement had continued about three hours, the cuscussowe, meat, and vegetables were brought in as a supper. The Moors ate plentifully, the abstemious Arabs very little; the ladies partook only of sweet-cakes and dates."

We can mention but two more traits of Arab character—their gratitude, and their ardent attachment to their native soil and wild mode of life. During the wars with the Bey of Tripoli, a Moorish merchant had been the means of saving the life of a sheikh of a small tribe, who had been taken, and was about to be condemned as a rebel. Some time

feelings. The error, if it be such, is one so unusual, and so creditable to the writer's *heart*, that we scarce can condemn, though it is our duty to correct it.

after, the Moor, with many other merchants, was returning from Fezzan with a richly laden caravan, when, just as they thought themselves beyond all danger, they were surrounded by a wandering tribe, who suddenly seized them, plundered the caravan of all its rich valuables, stripped the unfortunate merchants, and brought them in that state before their chief. Scarcely had he cast his eye on the group than he espied his old friend, who was little thinking of the kindness he had once shown a poor ragged Arab, and, darting from his seat, seized him by the hand, kissed him on both cheeks, and proclaimed him his deliverer and benefactor. The whole scene was immediately changed; eighteen sheep, as many goats, and some cows, were slain; the whole caravan was feasted, and entertained with music, dancing, and all sorts of sports for three days; their goods, money, and slaves were all returned to them; many rich gifts of panthers' skins, ostrich feathers, and other products of the desert were added; and they were escorted on their way by the grateful Arab, until they had reached their own territory, and all further danger was passed.

The incident which places their attachment to their native soil and mode of living in a strong point of view, is related by Father Dan from his own knowledge, and he tells the story with strong

expressions of reprobation for the backsliding Arab, and adds his thorough conviction of their total inaptitude for improvement, for that they will ever return to their old wild ways, "as a sow that is washed to her wallowing in the mire." "A certain Abdallah," he says, "a young Arab of good mien and great promise, was adopted by the late Sieur Sanson Napollon, then resident at the French establishment in Africa, who was anxious to train him up to our manners, and procure him some advancement, provided he would resolve to embrace Christianity. With this view, having taken him to France, he gave him clothes and money, that he might spend his time agreeably, and introduced him to good society, in order that he might acquire a taste for politeness. Already had he commenced to improve and speak our tongue, when, after having sojourned some time in France, the Sieur Napollon returning to the settlement took him with him, believing him already accustomed to the manners and conversation of Christians, and resolved no longer to live in the licentiousness of the Moors and Arabs. But scarcely had he landed than he was truly astonished to see that, as apes, which one has disguised in human habiliments, will rend and tear them on the least whim, in order to free themselves from the restraint which oppresses them, so our Abdallah, having gone to visit a douwar of

Arabs, then pitched in the vicinity, was seen all of a sudden to fling his hat to the ground, lay aside his Christian clothing, strip his feet, and take up a wretched burnoose to cover his nakedness. The which no sooner had he done, than conceiving himself freed from fetters and chains, he told his companions that he had never tasted amongst the Christians a contentment so sweet as that of living at liberty in his own country according to the Arab fashion; which has remained since so firmly imprinted on his mind, that it is not possible to cure him of this phantasy, though he leads a life so wretched and beggarly, that he has scarcely wherewithal to satisfy his hunger."

The religion of the Arabs resembles so closely that of the Moors, already sufficiently described, that we may fortunately (as this chapter has already somewhat outrun its intended limits) dismiss the subject in a few words. The Arabs are all Mohammedans; in fact, it was they who introduced the faith into Africa, but they are by no means so strict in ceremonial observances as the Moors. They are seldom to be met with in the middle of the day on their knees at prayers, nor are they so particular in their ablutions. These Mohammed, who was himself an Arab, has permitted them to make with sand, knowing the difficulty, and often the impossibility, of procuring water. They observe the same festivals

as already described, discharge their muskets in place of cannon, express their joy by the most terrific howling, and amuse themselves with dances of the most indecent nature, insomuch that M. Rozet remarks—"In witnessing an Arab festival one can scarcely say whether its object be rather to praise God, or evoke the devil."

The same superstitions that we have described as forming part of the Moorish character, belong in an almost equal degree to that of the Arabs. They believe in evil genii, in witchcraft, and take great care to defend, not only themselves, but their horses, camels, and other animals against its effects, by numerous spells or amulets, suspended from all parts of the body. Marabouts also, are objects of their special veneration, and they never undertake any affair of importance without having first consulted them, and insured their prayers, which are always granted, if the occasion be a war, upon a promise of a fair share of the booty. The doctrine of predestination is held to its full extent by the Arabs; and thence, in part, arises their great patience under sufferings, and resignation to misfortunes, which all travellers agree in attributing to them. M. Poiret, who lived in their country when it was desolated by the plague, relates astonishing instances of their disregard of death. "Whoever," says he, "newly disembarked on these

barbarous shores, should have advanced to the tents where the pestilence was raging, and seen, as I have, the father with tearless eye distributing to his wives and children, the linen which was to serve them as a shroud, and these latter receiving it with a stoical tranquillity, would surely have believed himself transported into a society of philosophers, particularly if he had witnessed the public festivals, the dances and rejoicings, proceeding in their ordinary mode, in the midst of the ravages of contagion. What would he have thought at the sight of a son, paying the last sad duties to his expiring parent, and regardless of the danger to which he exposed himself, stripping the body of its habiliments, washing it with care, enshrouding and burying it with his own hands? Such acting would pass with us as heroic; amongst the Arabs, they are the mere consequences of a system."

The "evil eye" is a mischief particularly dreaded by the Arabs; and for a stranger to express particular admiration of any child, a horse, or any part of their possessions, raises in them the greatest apprehension of injury to the possessor. The danger, they think, may be averted by drawing a finger, wet with saliva, over the object. It is also guarded against by certain charms, the most powerful of which is the figure of an open hand, either attached to the clothes as an ornament, or tattooed on the

skin. The number five is considered ominous, and "five in your eye" is one of their greatest imprecations: another, not less efficacious, consists in drawing the hand over the eyes, and pronouncing the word *capsa*. Their regard for the dead is very great, and they will run all risks to procure the bodies of such of their friends as may have been killed in battle. During every engagement, men are seen regularly armed with long hooks, whose only employment is to draw up the dead bodies, and gallop away with them until they have attained a place of safety, where they are decently laid out to await the last offices from their friends. By these they are generally tied together to the number of six or eight, placed on mules or horses, and borne back to the douwar of the tribe. When they are too numerous for this, they are interred on the spot; but much care is always taken to place them in graves of a good depth, and cover them well over with the thorny leaves of the agave, in order to protect them against the attacks of the chacals and hyænas. It has been said, that this uncommon care in bearing away their dead, arises from the belief, that any who receive the rites of sepulture from the hands of Christians, will be refused an entrance into the Mohammedan Paradise. There is certainly some religious idea attached to it, and its intensity is well exhibited in the following

anecdote. While the French army lay at Oran, an Arab sheikh, mounted on a splendid steed, and fully armed, presented himself one day at the gate of one of the small forts occupied as an outpost, and demanded to speak with the commanding officer. He, dreading some plot, came out accompanied by a corporal and two men; as soon as the Arab saw him, he presented his piece, and would have shot him, had not the corporal, who watched all the barbarian's motions, anticipated his intention and fired on him. He fell with a bullet through his body, and was almost instantly a corpse. Having despoiled him, they buried him before the gate. The same evening some of his party, though aware of his treachery, dared to come and claim the body, in order to bestow on it funeral honours. Their demands were of course refused, and they were obliged to retire without having obtained anything. Next morning, a young negress, with her feet bare, her hair dishevelled, and tears streaming from her eyes, came to the governor, and begged for the body of her master. When the interpreter told her, that it was impossible to grant what she asked, she threw herself on her knees, kissed the feet of all who were present, renewed her supplications in the most earnest and heart-rending tone, and seeing that her prayers could nothing avail, rolled herself on the ground with the most piercing cries, until at

length she was borne away by the soldiers in a state of complete exhaustion.

The funeral obsequies are performed amongst the Arabs in nearly the same manner as amongst the Moors. The body is washed and wrapped in a shroud made of linen. They think it of great importance that the shroud should have been taken to Mecca and blessed, and for this purpose they will pay large sums, a man willingly submitting to privations during his life if he can procure himself one of those sacred vestments after death. As soon as the body is purified and wrapped up, it is placed on a species of litter, and borne on horseback to the place of sepulture, where it is surrounded by the relatives and friends. Whilst the men are engaged in digging a pit, the women squat in a circle round the body, touch it, uncover it, and then turn about and converse with the greatest indifference, interrupting the conversation at intervals to renew their groanings and lamentations, questioning the body, and praying it with the most urgent entreaties to return anew and dwell amongst them. "Why," say they, "have you quitted us? Were you not well with us? Did we not prepare for you a delicate cuscassowe? Alas! shall your children see you no more? They who had so much pleasure in your presence, now are they saddened, they can but weep and lament. Alas! alas! return to us: you shall want for

nothing. But you no longer hear us; you answer not our words,—our sighs affect you not. Alas! alas! woe! woe!"

These sad expressions, seeming as it were to spring from natural eloquence and deep feeling, powerfully affect a stranger, until he perceives that a moment after uttering them, the women lay aside their appearance of deep grief, and proceed to laugh and talk among themselves, returning at times to their lamentations. These they accompany by tearing their hair, beating their breasts, and opening with their nails the veins on their temples, until the blood pours out, mixed with their tears, and offering a spectacle of the greatest despair. The grave being completed, the corpse is placed on his side, his face turned towards the east. The priest then places in his hand a short inscribed tablet, or as Poiret terms it, a letter of introduction to Mohammed. A sort of arch is made over the body with branches of trees; the earth is thrown in, and the whole covered with large stones and bushes, to prevent wild beasts from tearing it up. Before leaving the grave, they usually plant in the middle of it a sort of funeral flag—in general, a shred of the clothes of the deceased placed on the end of a wand. The ceremony is then complete; but for several days after, the nearest relatives visit the tomb, and renew their groans and lamentations. When it is a warrior who has fallen in battle, his friends and

relatives appear on such occasions armed and on horseback. "The son of an Arab sheikh," says M. Rozet, "was slain by one of our outposts, and buried on a height where there were numerous Marabouts, just opposite the camp. For the first eight days after his death, his friends, to the number of eight or ten, armed as if they were setting out for war, used to mount their horses at daybreak, and, accompanied by the wife of the deceased, who ran with naked feet over the stones and brushwood, repair to the tomb, descend from their horses, and prostrate themselves, without laying aside their arms. The widow also prostrated herself, making the air re-echo with her groans, while her companions prayed with a low voice. The ceremony lasted about twenty minutes, after which the horsemen remounted, and set off at a rapid pace, without taking any notice of the poor woman, who this time did not run, but often loitered behind.

These visits to the tomb are repeated during the great festivals; but this habit is more prevalent amongst the Moors and sedentary Arabs, the wandering habits of the Bedoween rendering it in many cases impossible.

The labours of the Arab women are, as we have already shown, very considerable; but, in return, they have a much greater share of liberty than the wives and daughters of the Moors. They leave

their tents when they please, walk about freely, and if they veil themselves on the appearance of a stranger, it is merely from their own natural feelings of modesty, as, should he become their guest, there is no objection ever made by the husband or father to their appearing before him with the face uncovered, or even, as we have seen in the case of the dancing girls, to their exerting themselves for his entertainment. In towns, certainly, they are more confined, and more generally have the face covered when they go abroad, particularly in the higher ranks; still their seclusion is by no means complete. At Benioleed, Captain Lyon was admitted to visit the wife of the sheikh Barood, and though, at his first entrance, she was veiled, yet, after a little entreaty, she consented to gratify him with a view of her face, which he describes as very handsome. This lady was something in the Moorish style of beauty, so fat that she could scarcely walk; and the messenger who brought Captain Lyon the invitation was lavish in his praises of her, saying, that "she was the most beautiful creature he had ever seen, and that her arm (*t'bgrek Allah!* —God's blessing on it!) was as thick as his body." This kind of excellence is, however, by no means common amongst the Arabs, nor does it appear from Captain Lyon's narrative, that this lady, though the wife of a sheikh, was herself an Arab.

Nor, indeed, is this the Arab standard of beauty, though in this instance it seems to have been much admired, for Hariri and Montannabi, two of their poets, describing what we may suppose to be their *beau ideal*, say, "Her person should be slender, like the bending rush, or taper lance of Yemen."

One advantage of the greater degree of freedom thus allowed the Arab maidens, is, that an opportunity is thereby afforded to the other sex of exercising a discrimination in selecting the partner of their future joys and labours. Nor is freedom of choice wholly denied to the fair sex, and complaints of their cruelty and obduracy not uncommonly supply subjects for those songs which the Arabs sing when travelling on their camels, or seated on a hill side, watching their flocks. The part of the business, however, in which the old people are concerned, is transacted with true mercantile spirit. The father of the intended bride demands a certain number of cows or sheep, or a quantity of wool, in return for his consent, and endeavours to enhance her value by expatiating on her own good qualities, and the great fecundity of her mother, which it is likely she has shared by inheritance. Matters being arranged, the two fathers go before the cady or sheikh, declare their desire for the union of their children, and present the agreement entered into, which he examines

and signs. A day is then appointed for the nuptials.

When the day has arrived, the bridegroom presents himself before the bride's tent, with the cattle or other valuables that are to form the dowry; whereupon, one of her relatives appointed to receive them, asks him "how much he has given for such an one, whom he is going to espouse?" To this he very gallantly replies, that "a wise and industrious wife never costs too much." All the maidens of the douwar then bring out the bride, after having arrayed her in her gayest attire, and place her on a horse, which the bridegroom has brought for that purpose. They then conduct her in triumph to her new abode, when she is presented with a beverage composed of milk and honey, symbolical of the future harmony and sweetness of their union; and while she drinks, they sing the marriage hymn, and offer up fervent vows for the happiness of the new-married people. As soon as she has dismounted, she is presented with a stake, which she drives as far as she can into the ground, saying, "As this stake will remain where placed, until some one comes to tear it up, so will I continue constant to my beloved, until he shall force me to leave him." This ceremony concluded, she is next shown the flocks and herds which are to be under her care; these she drives

to the adjoining pastures, and on her return is presented with another bowl of milk, in which is put a small bit of the husband's tent: while she drinks, the maidens again sing verses in praise of the young couple, and then the whole company join in imploring the blessing of Heaven on their heads, together with the possession of large flocks and many children. They all then enter the tent, where a banquet is prepared, the day is passed in festivity, and the friends do not retire until a late hour. For a month after marriage, the bride is not allowed to employ herself in her ordinary occupations. She remains in the house, closely veiled, or with a mask which conceals all her features, leaving only two holes for the eyes; "and this she does," says Father Dan, "as a mark of mourning for her virginity, saying, that she follows the example of the daughter of Jephtha, who, after losing her's, ran bewailing through the mountains of Judah, and that she would willingly imitate her in this particular also, were she not afraid of the lions and other cruel and dangerous beasts."

This version of the story of Jephtha's daughter is certainly a little singular; the fear, also, of the lions must have appeared unaccountable to the worthy father, who gives such an account of their politeness to the fair sex.

The Arabs, like all other Mohammedans, may

have four wives, and many [1] indulge in this privilege, in consequence of the use they find them in looking after their flocks and herds. The accounts as to the mode in which they treat them vary. According to Poiret, nothing can be worse; the unfortunate women are looked on as solely made for man's service and pleasure: they are obliged to toil under immense burthens; to run on foot laden with their household stuff, after the husband on horseback, when they are changing their tent; are frequently left without meat or drink during the journey; never receive any mark of tenderness or affection; are not unfrequently loaded with blows, and in every respect treated worse even than the very slaves. Much of this, however, is certainly exaggerated. They are not allowed to eat with their husbands,—this is the custom of the country,—but in other respects they are, in general, kindly treated. M. Rozet says, "The Arabs appear much attached to their wives; those whom I have seen come to Algiers, escorted by their husbands, were always well clad, and mounted on a horse or mule, often with an infant in their arms.

[1] This statement does not apply to the western tribes, of whom Riley says, "Polygamy is allowed, but the Arabs of the desert have but very seldom more than one wife, unless amongst some of the rich ones, who have need of servants, when they take another wife, and sometimes a third."

If the husband had not a horse, he walked by the side of his wife, with his eyes constantly turned towards her, and seeming to pay her every attention; if he was mounted, he rode behind, and allowed her to lead the way." It is also well known, that on their return from any expedition, they take great delight in recounting all their adventures and exploits to their wives, who hear them with much interest; nor do they shrink, if, in proof of his prowess, the husband should exhibit the bloody heads of one or two whom he has slain.

The child-birth of the Arabs is uncommonly easy; they generally continue to work until the moment of their pains coming on, and are thus not unfrequently delivered in the field, when they have been employed tending their flocks. No assistance is required; the mother herself rubs the body of the newly-born infant with butter, drys it, and wraps it in a woollen rag. In a few hours she is able to resume her work, which she does with her infant tied on her back.

These children are almost invariably healthy and lively. Left to follow the dictates of nature, accustomed from the moment they can walk to accompany their mothers to the fields, or, when still more grown, their fathers to the chase, freed from the artificial restraints of civilized life, and unchecked by false and absurd attempts at improving "Hea-

ven's own workmanship" by means of stays or bandages, they spring up vigorous and elastic, presenting perfect specimens of youthful grace, elegance, and beauty. They soon learn to bear hunger and thirst, and the severest toils without murmuring, for if they complain they find no ear to listen. They are seldom caressed, but as seldom chastised. Their wishes are not directly thwarted, but they are not attended to when they interfere with the convenience of others. They are early taught to procure for themselves whatever they may need, and if this cannot be done, to content themselves without it.

When a boy has arrived at eight years of age he is circumcised, and soon after that attends the village school, where he learns to read and write the Koran, which constitutes their almost only education. Every douwar has its own schoolmaster, who is generally attended by about twelve or fifteen pupils. The object seems to be to make learning as agreeable as possible, the master never using severity, but conveying information by means of fables, and other agreeable modes, so that the children never feel their lessons a task, but look on school-time as one of enjoyment.

The Arabs pride themselves on speaking the language of the Koran in its original purity; this, however, Mr. Jackson says, is only done at Mecca,

and amongst some of the Bedoween tribes to the west. All others speak it more or less corrupted; yet these corruptions do not extend to a greater length than do provincialisms in our tongue, and a person who has learned the Arabic of the Koran will find little difficulty in accommodating his knowledge to the dialect of any place, whether in Asia or Africa, where the language is spoken. There are differences in the arrangement of the letters between the Oriental and Occidental Arabic alphabets, in addition to which two letters have a different form of punctuation, but these matters are soon understood and got over. The great difficulty of the language appears to lie in what Mr. Jackson terms the synonymous letters; which, though expressed by exactly the same English characters, yet have in the native pronunciation differences, slight, but appreciable, and which, if not attended to, totally alter their meaning. Thus the word *sebah*, pronounced in three different ways, means "a lion," "morning," and "seventh;" it is perhaps not possible to express these differences on paper; they can only be acquired by a constant communication with, and diligent observance of the natives, and their mode of pronunciation; but it is evident that, for the want of attending to these, persons who read Arabic with much ease may totally fail when they attempt conversing in it.

"Of this," says Mr. Jackson, "I was first made aware by the following circumstance. Soon after my arrival in Africa, when I had not attained the age of eighteen, I happened one day to be in the house of an European gentleman, who had then been in the country twenty years; an Arab, of the province of Tedla, came in, when the former, desirous of showing off his knowledge of the language, addressed him in a long speech, to which, after waiting patiently its termination, the Arab coolly replied, 'I entreat thee to speak Arabic, that I may understand thee.' This was interpreted to me by a friend, who was present, and it made such a strong impression on my mind, that I resolved to apply myself assiduously to discover the reason why a person who spoke the language tolerably quick should be altogether so little understood: and I was some time afterwards, by making various observations and trials, convinced that the deficiency originated in the inaccuracy of the application of the synonymous letters."

Science is in a sad state of decay amongst the Arabs, they, who gave us our numerals, being scarcely able to work the commonest question in them; while their chemistry is confined to making rose-water, their mathematics and astronomy to calculating the hours for prayer, and their practice of medicine to the use of the cautery, aided by

some charms, and the application of melted butter, which is the "sovereignest thing" in all cases of freshly inflicted wounds. Their diseases, however, are few, their lives are simple. Old age is with many the cause of dissolution, and for this more scientific practitioners of the healing art have not yet succeeded in discovering a remedy.

Works of imagination are still in esteem, and a good poet is sure of obtaining distinction. They love music, and their native strains are generally wild and simple, yet not wanting in melody. At their great feasts they make a terrible noise with drums and horns, but the general character of their music is low and plaintive. They have no method of musical notation, their ear being their only instructor. On the whole, the Arab character approaches perhaps the most nearly possible to a favourable specimen of what may be called a state of nature, modified but by one great cause,—implicit obedience to the dictates of a religion which "is of this world."

CHAPTER VIII.

THE NEGROES.

Slavery—Mode of capture—Crossing desert—Varieties of appearance—Sale—Separation of families—State of slaves—Appearance, dress, and mode of living—Music—Industry—Political State—Character of females—Love for music and dancing—Description of song—Character of males—in their own country—in slavery—Religion—Want of sufficient information—Negroes in West Barbary—Education—Marriage—Funerals.

THE central regions of Africa, inhabited in a great measure by Negro tribes, have long been the principal source whence the traffickers in human flesh drew supplies for their odious trade. The miseries to which it has given rise, and the heart-rending woes that have been its necessary attendants, have exercised the pen of the historian, tasked the eloquence of the statesman, excited the deepest sympathy of the Christian, and called forth the warmest exertions of the philanthropist. That the reproach of even indirectly contributing to its continuance can no longer attach itself to the British name,—

that within the widely-extended regions that own the British sway, a slave no longer exists,—may swell the heart with joy, and cause the tongue a glorious boast; but the joy cannot be unchastened by sorrow, or the pride by shame, when we reflect how tardily that act of justice has been performed, and what unnumbered calamities the length of time that it was withheld has produced.

Following the example of their more civilised antagonists, the Moors and Arabs have for many centuries used the right of the stronger hand, and held in bondage numbers of their sable brethren. Caravans proceed every year, principally from Morocco, to the interior, where, either by barter, intrigue, or force, they procure the desired number of slaves, and then return to distribute them, at a good profit, along the whole northern coasts of Africa, Asia Minor, and even as far as Turkey. The Arabs are constantly engaged in making inroads on the defenceless tribes beyond the desert, for the purpose of procuring slaves, which they sell to these caravans; and sometimes one of the native princes will collect great numbers of men to his standard, and devastate several villages in one general incursion; such slaving expeditions being known by the general name of *Ghrazzie*. The mode of proceeding on such occasions is to encamp

for the night about two or three hours' ride from the village which they mean to plunder: a little after midnight the whole expedition is on the alert, and leaving a few men to guard their camp and camels, set off for the village, which they surround with several lines. As soon as day dawns, a party, prepared for the purpose, dashes into the village, seizes the inhabitants not yet awake, and sends them to the first line, whence they are transmitted to a standard pitched on a neighbouring hill, round which are stationed men prepared to bind the captives. Should any of them attempt to escape, they are either intercepted or shot without mercy by those on the outer lines, lest they should get off, and give the alarm to the other villages. In this manner several hundred captives are often made in the course of a few hours, after which the camels, oxen, provisions, and other valuables, belonging to the village, are brought off and shared. One fourth of the whole appertains to the prince; all that then remains is divided, in the proportion of one slave to a footman, and two to a horseman. Every individual is allowed to make as many private captures as he can, on condition of giving up the fourth to the prince. These partitions are sometimes made on the spot, each taking the number of slaves and cattle that may fall to his lot.

But when this is all done, the poor Negroes have still to undergo their most dreadful trial, in crossing the desert. The march sometimes extends even to a hundred days, and great numbers annually perish from fatigue, sickness, starvation, cold, or the effect of the sand-winds, or, more dreadful than all, from thirst. "In 1805," says Mr. Jackson, "a caravan proceeding from Timbuctoo to Tafilelt was disappointed in not finding water at one of the usual watering-places, when, horrible to relate, the whole of the persons belonging to it, two thousand in number, besides eighteen hundred camels, perished of thirst." In some cases, the plunderers, infuriated at their sufferings, wreak their vengeance on the unhappy slaves, whom they have been the means of bringing into the calamity: thus Captain Lyon relates, that Mukni, Bey of Fezzan, having made an attack upon the defenceless people of Kanem, and burned their town, was returning with his captives across the desert, when he was overtaken by a sand-wind, which blew for three days without intermission, insomuch, that several of the slaves expired, and his people became so confused, that they did not know what course to take. Mukni himself remained until the third day, when the sand-wind still continuing, and his impatience increasing in proportion to the delay,

he gave an order that all the remaining slaves should be put to death. This cruel mandate was immediately executed in cold blood on three hundred defenceless beings, whose country he had first entered under the mask of friendship, pretending that he came only to wage a war against some states which had injured them. But atrocities of this kind are common in Africa; women and girls, when no longer able to keep up with the caravan, are left to die in the sand; and little children, if too young to live on water and dates, are thrown by the roadside, as a prey to the chacals. Captain Lyon, who travelled with a slave caravan, gives a most affecting account of their sufferings, and he has the satisfaction to think, that, in many instances, they were much alleviated by his humane interference. He observes, that under all their calamities their spirits never sink; and every evening, when they had come to a halt, the Negro women amused the whole caravan by the care with which they decked themselves out with any little trinkets they might have preserved, or even with the shells and stones they might find by the way; and would then join in singing some of their native airs, accompanying their voices by striking on the sides of a large gourd, dried and hollowed. The captives brought in this manner from the interior, though we have classed them under the general title of

Negroes, present considerable varieties of appearance, language, and habits. Thus, the inhabitants of Wangara are a gross stupid people, little superior in understanding to the brute creation, having depressed foreheads, large mouths, thick lips, flat noses, and heavy eyes; whilst those of Housa, on the contrary, are intelligent, industrious, acute, and possess a peculiarly open and noble countenance, having prominent noses, and expressive black eyes. It is at once evident, that these are two very different races, and they are estimated accordingly in the market, one of the latter fetching a much higher price than one of the former. The women of Housa also are in great request amongst the Turks and rich Moors, who keep concubines: Jackson states, that he has seen one of them, of great beauty, sold at Morocco for four hundred ducats, while the average price of slaves was about one hundred. The Moorish cady of Algiers, when the French took it, was found to have no less than twelve black female slaves, and the Dey Hussein Pasha, upon quitting it, took with him a retinue of fifty.

The mode of sale on returning from a slaving expedition is by public auction; the people sitting in a circle, and the auctioneer moving about in the centre with the slave, or lot, to be sold, presenting himself in turn to each little group of merchants,

and announcing how much has been bid last. The brokers of the prince, or head of the expedition, only bid for the finest, but every one that chooses is allowed to bid against them. The owner also bids until the slave has reached what he considers a fair price; if he sells at that, he receives three-fourths, and the prince one-fourth; but if he buys in the slave for himself, he pays the prince one-fourth of the last bidding; and in this manner the prince's fourth is always collected. At these sales, no regard is paid to keeping families, friends, or relatives together; they are sold separately or in groups, as may best suit the whim of the purchaser, or the convenience of the captor; and the separations that thus take place often produce the most heart-rending scenes. Miss Tully relates a melancholy tale of the attempt at parting a very lovely female slave from her betrothed husband, who had loved her so dearly, that, after a vain attempt to rescue or purchase her from her ravishers, he had actually sold his little flock and cabin, and willingly offered himself to partake her slavery. His offer had been accepted; they had made the voyage—it was from the Guinea coast—in the same ship, but on arriving at Tripoli, he was informed, that her beauty rendered it inexpedient to keep her as a common slave, that she should therefrom be sent to Constantinople, to become the property of some

rich Turk, but that he must stay behind, and remain in his present servitude. The faithful pair preferred death to separation; all means of destruction were removed out of their reach, but they voluntarily abstained from food, and refused all sustenance; so that the merchant, not to lose all his property, was actually obliged to consent to their union.

Slaves are not treated with much severity in Barbary; they are seldom beaten, unless for some particular offence, insomuch that a strong affection not unfrequently subsists between them and their masters. Many of them obtain their liberty after eight or ten years' servitude; for the more conscientious Moslems consider them as servants, and purchase them for about the same sum that they would pay in wages to a servant during the above period, at the expiration of which term, by giving them their liberty, they, according to their religious opinions, acquire a blessing for having done an act more meritorious in the sight of Heaven, than the sacrifice of a goat, or even of a camel.

Every Negro is entitled to purchase his freedom, for which purpose he is generally allowed a certain number of hours for his own advantage, and great numbers of them are emancipated on the death of their masters. These generally settle in the

country, now become theirs by adoption, and in this manner Barbary has obtained a Negro population. The descendants of such may be at all times known from the Negroes who have been brought from the desert, and then restored to liberty, by the fact of these latter being always marked on both cheeks with a sharp cutting instrument—a mark which is never effaced.

The Negro form is too well known to require description. In Barbary as with us, compressed skull, depressed forehead, woolly hair, prominent mouth, retiring chin, generally light active figure, high calf, and long heel, characterize the race. In habitation and dress, they generally imitate their masters the Moors, dwelling usually in towns, or their immediate vicinity, and adopting the turban. The rich Negroes are always remarkably well clad, and their wives wear trinkets and jewels in the greatest abundance. Those of the poorer orders continue to carry nearly the same clothing as they had when slaves, which consists of a white chemise with short sleeves, a pair of drawers, and a striped handkerchief to cover the head. They are cleanly in their persons, frequently using the bath, and employ quantities of the essence of rose and jessamine, without, however, being able to overcome their strong natural odour, which to Europeans is disagreeable. Negro children are clothed much in

the same way as their parents, but many of them go naked, particularly when infants, or are merely wrapped up in a piece of woollen or cotton web, which they frequently throw aside to be more at their ease.

In food and mode of living, the Negroes also imitate the Moors; they are particularly fond of butcher's meat, and eat it in great quantities; most of the shambles at Algiers are kept by them. Some few of them are employed as agriculturists; but far the greater number dwell in towns, where they follow all sorts of trades. Perhaps the most profitable of these is the exercise of their musical talents, which are in great request, particularly on occasion of any grand feast, at solemn festivals, and whenever a serenade is to be given. Their instruments are extremely rude, and are probably such as they bring from their own country. They use castanets of iron, about a foot long, and weighing two pounds the pair. Their drums are made of tanned sheep-skins, glued down on earthen pots or cylinders of wood, which they strike with two crooked pieces of wood; they have also a sort of tambourine, furnished with little bells and copper plates, on which they play with the hand. A calabash, or a few thin plates of wood, bound together by cords, and covered with a sheep-skin, the woolly side out, constitute the frame of their

guitars; and a sort of Pandean pipe is constructed by stitching up a number of different-sized reeds in the same kind of covering. When such are their instruments, there can be little difficulty in conceiving what must be their music. Yet the Algerines think it delicious; and an unfortunate Italian singer, who happened to be captured by a corsair, relates, that having sung a very beautiful air, in hopes of propitiating his captors, the Rais complimented him by saying, the music was good, almost as good as his black's at home. Some few of the Negroes keep shops, but they can hardly be said to have any commerce; others of them used to serve in the pirates' ships, and receive their share of the booty.

The political situation of the free Negroes differs in no respect from that of the Moors, provided they embrace the Mohammedan faith, which, having none of their own, they generally do. They are then employed in various confidential situations, and particularly are entrusted with military affairs, in conducting which they show skill and undaunted bravery. It will be recollected, that the blowing up of the Emperor's forts when besieged by the French, and evacuated by the Algerines, was entrusted to three Negroes; and we had occasion to relate the coolness and courage with which the dreadful commission was executed. Even in sla-

very, certain political rights are held out, and any Negro who can read and under stand one chapter of the Koran, in the original Arabic, is considered entitled to his liberty, with which his master generally hastens to present him, rejoicing in having, at the same time, added to the number of true believers, and done for himself a meritorious action in releasing a slave. There is indeed no positive law to this effect, but should the master hesitate, his Mohammedan brethren would not fail to urge him to it, as a good and charitable work, becoming a true Mussulman. It was in some places usual to liberate a slave at the great feast of Bayram, but this custom has fallen rather into disuse. As to the children of slaves, the following regulations appear to prevail in most Mohammedan countries. A Negress bearing a child to her master cannot afterwards be sold, but must be maintained for the remainder of her life by him, or any person to whom he may marry her; her child is free, and entitled to support from the father. But if the child be begotten by any other man than the master of the Negress, even though by a husband taken with the master's consent, both mother and child remain slaves. Some persons, it is said, make a traffic of this, purchasing slaves, and marrying them, in order to sell the produce; but this is not much encouraged, it rather being considered

discreditable to sell a person born in one's own household. Should the female slave of one man be with child by the male slave of another, the infant becomes the property of the master of the female, and can, as well as its mother, be sold. A child, the offspring of a free woman by a slave, partakes of its mother's state, and is free.

On the whole, much is done to alleviate the condition of the slaves; and though, when they chance to fall into the service of a severe and harsh-minded master, they can be made to endure much misery and oppression, yet this, to the credit of the Moors and Arabs be it said, is not a usual occurrence, and many slaves lead such happy lives, that they even are known to refuse their liberty when it has been offered to them.

The Negro character presents many traits worthy of commendation. They are naturally a lively people, addicted to song, and dance, and festivity. In their own countries, these, with the chase, constitute their almost only employments and recreations. Their taste for music and talent for poetry seem both to rank high, as Pananti says they never salute the chief of their tribe, never return thanks for a favour received, without adding an extempore verse in favour of their generous benefactor. After sunset, every African village glitters with the light of numerous fires, and resounds with the

voice of many a song, and beneath their calm and glorious heaven, the inhabitants of two neighbouring villages may often be heard vieing with each other in melody, alternately chaunting the strains of their own bright land. Even in captivity, the women preserve this natural characteristic, and forget half their woes while uniting their voices in the "strife of song." Captain Lyon describes some of their airs as uniting much beauty with wildness. "Their borri, or songs used in sorcery, were particularly striking; and they kept time to the music with their wooden pestles and glass amulets, which sounded like cymbals. One of the songs was thus explained to me: the three girls who sung it were pounding in the same mortar, and regulated their beating according to the circumstances of which they sung. At first they pounded slowly, one telling the other two that they must keep up their spirits, as the warriors would soon be at home, and their lovers would bring more trophies than any one else. They then increased their time, and sang a song of triumph, the warriors being supposed to have returned; when suddenly they beat without measure, singing in a very shrill and rapid manner, as for one who was dead. They then ceased beating altogether, and sung a trio, in which two endeavoured to comfort the girl who had lost her lover, she appearing inconsolable.

At length they agreed to have recourse to sorcery, to ascertain if he died nobly. A goat was supposed to be killed, each of them examining its entrails, and singing several incantations, until a happy sign was discovered, when presently they resumed their pestles, winding up with a very beautiful chorus."

The Negresses at all times evinced the greatest endurance and equanimity. Even when so exhausted as to be scarce able to walk, they seldom yielded to despondency or sulkiness; a single verse of a song enlivened the whole caravan, who were sure to join in chorus. Should one of the females fall sick, the others nurse and comfort her by all means in their power, and should she die their grief is not expressed, as amongst the Moors, by clamorous wailings, but they sit dejected and sad, and often refuse their scanty allowance of food. This character, however, is to be understood as only applying to the women, it being considered disgraceful for a man to show any sign of feeling. They, therefore, in general move forward in a dogged, sullen manner, receiving without flinching the application of the whip, observing in general a moody silence, apparently without an effort to moderate the severity or propitiate the favour of their masters. In short, their character seems totally altered. Nor, when once brought away from their own country, do they even seem to avail themselves often of oppor-

tunities of escape. Previous, however, to their capture they show considerable ingenuity and exertion in evading pursuit. They run with uncommon swiftness, and if pursued on rocky ground, when the rocks are of a dark colour, they will suddenly throw themselves down, and remain in a posture so unmoved as to be quite undistinguishable at a short distance from the stones by which they are surrounded. If the chace occur where wood is lying, they will embrace the trunk of a tree, or wind themselves into the semblance of a block; and if on loose sandy ground, they will wait on an eminence until their pursuer is in the valley immediately below them, and then run to the next hollow, and even bury themselves in the sand, while he is toiling up the ascent. As long also as they continue within the territories they have been accustomed to frequent, they will, at any moment, dart off, if an opportunity be afforded; but once they have left them, and entered the great and trackless desert, their spirit seems broken, and they plod on their weary way, hopeless and desponding. When arrived at their journey's end, and engaged as slaves, they frequently prove industrious, faithful and valuable domestics; many of them, however, are much addicted to theft and lying, and all are, in the highest degree revengeful and implacable, if once aroused.

We have already said that the majority of free Negroes become at least nominally Mohammedans, though they never show much earnestness in this their adopted creed. In their own country they are almost without religion; some whom Captain Lyon questioned on the subject, appearing even ignorant of the existence of a God. One or two admitted that there was a great Spirit who made them, but seemed to have limited their creed to that single article. Thunder and lightning they imagined to be produced by their deceased friends, and are therefore very fearful during a storm. They have certain forms of divination, by consulting the entrails of goats, and a singular kind of sorcery, or witchcraft called Djelep, the object of which is to cause some one to become possessed of the devil. M. Rozet was present at one of these strange scenes, and we shall abridge his account of the mode in which it was conducted.

It has been already mentioned, that, according to the Moorish belief, any person possessed with a devil obtains an insight into futurity, and can communicate this to whom he pleases. They therefore engage their negro slaves by large presents, and even promises of freedom, to undergo the necessary operation, which can only be performed under the immediate superintendence of the Kaitlausfan, or head of the Negroes, to whom application must be

made for the purpose. When a sufficient number have applied, and each lodged a certain sum, the Kaitlausfan appoints a Djelep to be held, generally immediately after the month Ramadhan. Notice is then given to all who desire to assist at it. Jews and Christians[1] being carefully excluded. The night previous to the ceremony all those who are to become possessed, accompanied by the chief actors in the ceremony, and particularly an old man and an old woman, repair to a large house, reserved specially for such occasions: here the possessed of both sexes are shut up in a room furnished with cushions and carpets, the entry to which is closed by a curtain. The two old people then throw gum benjamin, gum arabic, an essence called Sambel, and some pieces of a wood called calcari, on an earthen chafing dish, in which are some lighted coals. With this they fumigate those enclosed in the chamber, anoint their joints with the blood of some chickens, previously killed for the occasion, and then proceed to invest them in different-coloured robes. These are long loose gowns,

[1] M. Rozet did not succeed in gaining admittance without considerable difficulty; in fact, had it not been that the French were in the country as conquerors, and that he *insisted* on being present, he would not have had the slightest chance. As it was, he was obliged to use both money and threats, and finally come to a sort of compromise, slipping in behind a Moor who was entering, and agreeing to take off his shoes.

flowing down as far as the heels, girdles round the waist, and on the head a cap, on which are stitched a number of shells so loosely that in moving they knock one against the other with a considerable clatter. The next morning, or often that same night, arrive twenty or thirty musicians, with all the instruments before described; they are seated in a gallery, in front of which is placed a small carpet, to receive whatever money may be thrown to them, and beyond that the court yard is swept and smoothed for the ceremony, and no one is permitted to tread on this without taking off his slippers.

The persons who have requested to be present at the ceremonial are introduced according as they present themselves. One, or at most, two of the possessed, accompanied by Negresses, clothed in a manner nearly similar to themselves, are led into the court. At their arrival they are perfumed with a little of the mixture, thrown on the chafing dish, and are then left to themselves.

The musicians now strike up with a dreadful noise, capable of "splitting the ears of the groundlings;" and at the same time the person who seeks to be possessed commences dancing, at first gently, and marking well the time of the music, whilst all the Negresses dance also, using exactly the same gestures. By degrees, the movements of the

dancer (generally a female) become more precipitate; she becomes animated, in a short time infuriated, and utters dreadful shrieks:—this is the moment at which the devil commences to take possession of her. All those who wish to share in the inspiration now approach, and throw money on the carpet: those who have no money give wax tapers, bread, meat, and other articles. The music redoubles, the possessed yells and shouts, and springs with renewed efforts, until worn out with noise, and exhausted by fatigue, she falls fainting, and is drawn off by her companions, while one of the old people comes with the chafing dish to fumigate her body. As soon as she falls the music ceases, but recommences at the end of a few minutes, when she appears somewhat revived. She immediately resumes the dancing, and continues till she falls again, and so on, until she is completely exhausted, by which time the spell is supposed to have had its full effect, and the devil to have taken entire possession of her person. She is then succeeded by another, and in this way the ceremony is kept up, the musicians often continuing to play for days and nights together. The dancers are generally Negroes, but M. Rozet has seen a Moorish woman make the attempt, though she was so feeble as to faint every five minutes. This was much enjoyed by the Negroes present, who appeared to despise her much,

and laughed to see how small were her powers of endurance. They themselves sometimes dance to such excess as actually to die in consequence, and not a few get themselves lung complaints by their exertions.

The ceremony is looked on as one of much interest by the Moorish women, who are seen crowding the galleries on such occasions, though none whose charms are not a little faded are allowed to attend. M. Rozet interrogated several persons as to whether they had obtained any acquaintance with futurity by touching the possessed, but could only get evasive answers. He expresses his astonishment that long experience should not have convinced the Moors of the utter absurdity of these ceremonies; but he forgot, in so doing, the simple fact, that people do not often reason respecting a prejudice, and more particularly a superstition.

Of other matters concerning the Moors our information is very scanty; in fact, most travellers have scarcely mentioned their existence as forming part of the free population of Algiers, and have only spoken of them as slaves. Lempriere mentions that large colonies of Negroes from Guinea were introduced into the empire of Morocco, by Muley Ismael, to fill up the deficiencies in the Moorish population, partly caused by the plague, and partly by his own severities. They were placed in vil-

lages built for their reception, had portions of land assigned for their use, and received every encouragement, inasmuch as Ismael knowing that he was hated for his tyrannies by his own subjects, was anxious to gain the favour of these new settlers, whose courage, zeal, and activity, were conspicuous, and were always sure to be employed in his favour, who should give them most money, and allow them most plunder. This line of conduct has not been acted on by his successors; some of whom even found their negro allies so troublesome, that they were induced to disband and send many of them back to their own country. The increase of the negro population in this part of Barbary has thus been checked; but they still are employed as soldiers in great numbers, and are those on whom the Emperor places most reliance.

As to education amongst the Negroes, it may be said not to exist: some few of them learn, when in slavery, to read the Koran, and thereby acquire their freedom; but they do not seem to think of transmitting that knowledge to their children. M. Rozet says he never knew of there being any schools amongst them, but does not say whether their children may not attend those kept by the Moors.

Marriages are contracted amongst them, with the intervention of the cady, exactly in the man-

ner before described, as taking place amongst the Moors, and like them also they are allowed four wives, a privilege of which they rarely avail themselves. Their women are not kept with very much strictness, being freely seen by any person who may visit at the house, and being permitted even to appear in the streets without the face covered. The Negresses are generally stout and large. During pregnancy they continue to occupy themselves in their usual laborious employments: their child-bearing is easy and short, and little attention is paid to the infants: the mother may be seen in the streets, working, or sitting by a basket containing cakes or fruits exposed for sale, and having by her side the infant, completely naked, rolling on the pavement. Those who dwell in the country go to work with the infant tied on their back, by means of a piece of woollen cloth passed round the body. In this manner, also, they carry them when on a journey.

Negro girls marry as early as ten or twelve years of age, and the youths at fourteen or fifteen. The blood is generally preserved pure, as intermarriages with the Moors or other varieties are uncommon.

CHAPTER VIII.

THE JEWS.

Legend of arrival at Algiers—Political situation and condition in the Barbary states—Live separate—Subject to insult and oppression—Induced to bear it by the prospect of gain—Attempt to gain redress for an injury—Bad success—Heavily taxed—Mode of collecting tax—Character—Employment and commerce—Brokerage universal——Causes of—Other employments and traffic—General appearance—Men, women and children—Peculiar dress—Strictly enforced—Dress of women and children—Habitations—Mode of Living—Sabbath dinner—Singular ceremony—Religion—Given to superstitions—Mode of exorcising—Belief in Miracles—Respect for Bible—Mode of presentation—Prayers—Attachment to their own country—Contribution towards maintaining there a few of their own people—Other religious practices—Women not allowed to participate—Funeral rites—Burial of a rabbi—Singular custom—Reason assigned—Days of Mourning—Manners of the Jews—Treatment of women—Marriages—Ceremony—Domestic arrangements—Education of children—Male and female.

DISPERSED to every quarter of the habitable world, existing rather than living wherever their presence is tolerated, exposed to insult, injury, shame and reproach, yet fattening under persecution, and thriving beneath the sternest oppression; the Jews present the singular spectacle of a people without a country; a nation without an inheritance; exiled

from the home of their fathers, yet ever looking to it with an affection that seems increased by time, and strengthened by distance; wandering amongst the other tribes of the world, yet preserving their original manners, feelings, habits, and appearance, untainted by admixture, and scarcely modified by circumstance.

Such are the Jews. The influence which, in the midst of their degradation, they exercise on the government, trade, commerce, and revenues of the states of Barbary, renders a notice of them necessary in any work professing to treat of these several subjects.

Their original arrival in these countries was probably consequent on the destruction of their capital, and dispersion of their nation by Titus and Vespasian; but not satisfied with this simple explanation, they themselves relate a tale, which, as it now forms almost an article of their belief, and reflects some light on their present character, we shall give at length.

During the residence of the Moors in Spain, Jews had been suffered to settle amongst them, and applying themselves to commerce with their usual success, became, in a short time, flourishing, numerous and wealthy, had their own magistrates, their own temples, and enjoyed the free exercise of their religion. When the Christians had driven the

Mussulmans from Spain, and reconquered this beautiful country, they allowed the Jews to continue their residence and traffic, until at length their wealth and numbers became so great as to excite jealousy, Persecutions commenced, and in 1390 Simon Ben Semia, the head rabbi of Seville, a man of exalted capacity and great fortune, was, by the king's order, arrested, and thrown into prison, together with sixty other heads of Jewish families, and many of the Moors, who still remained in Seville. This arbitrary act was followed up by a number of exactions from the Jews and Moors throughout the kingdom, and finally, by an order for the execution of those who were in prison. The night preceding the day fixed for the execution had arrived, and all his companions in misfortune were plunged in the deepest woe, when suddenly Simon, who had been engaged in fervent prayer, started up, took a piece of charcoal, and sketched on the wall the figure of a boat; then turning to those who wept, "Let all," said he, "who fear God and wish to leave this place, put a finger, as I do, on this boat." They all did so, and immediately the figure became a real boat, commenced motion of its own accord, passed through the wall, which opened to allow its exit, glided through the streets of Seville, to the great astonishment of all the inhabitants, without injuring a single house, and

directed itself straight towards the sea, into which it plunged with all its crew. Still left to its own direction, it continued its course, until, in due time, it came to anchor in the road of Algiers, then inhabited only by Mohammedans, Moors, and Arabs. The rabbi having sent an embassy to the Algerines, explaining by what means he had been brought to their coasts, and requesting an asylum for himself and his companions, was answered that they could do nothing without consulting Sidy Ben Yusef, a famous Marabout, who then resided at Meliana. Messengers were therefore immediately despatched on horseback, and the saint's answer proving favourable, the Algerines, headed by their chiefs, went out to receive the strangers, offered them everything which they could need, introduced them into their city, and assigned them lodgings.

In this manner the Jews declare themselves to have first visited Algiers; and so firmly do they credit the story, that when M. Rozet attempted to laugh at it with one of them, a person of good information, and master of many European languages, he was at once stopped by the grave reply—"It is an article of our faith."

They admit, however, that this first colony was soon increased by the arrival of many others, who, to avoid the persecutions they were made to undergo in Spain, took ship, in a less miraculous

manner, and in the ordinary course of events, landed on the African shore. At first, they found their situation improved by the change. Rabbi Ben Semia, taking advantage of the impression produced by his strange mode of arrival, had demanded and obtained certain conditions for himself and all his brethren who might follow him; amongst which were included, the free exercise of their religion—liberty to build as many temples as they might require—to engage in commerce, exercise trades, and make wine and liquors. This treaty, written on parchment, the rabbis of Algiers still say they possess and retain amongst their archives; but its stipulations, however they may have been originally performed, have fallen into total neglect since the predominance of the Turkish power.

Since that event their condition has been one of the most unmitigated oppression and unwearied suffering. They are not allowed to inhabit the same town with the Mohammedans; but are assigned a quarter for themselves[1], outside the walls, where they are locked in every night at nine o'clock, and not permitted to stir out, under any pretence, until the following morning at sunrise. Tangiers, Mr.

[1] Mr. Windus, who went with the Embassy to Morocco in 1721, seems to have taken a curious view of this fact. "The Jews," he says, "have a place to themselves, the gates of which are locked at night; which *privilege* they have also in most of the cities of the Emperor's dominions."

Lempriere states, is the only town[1] in Africa, where this ordinance is not carried into force, the Jews being there allowed to live along with the Moors; but they seem to have gained little by the change, as it only gives rise to more frequent disputes, in which, if the Moor is right, he exacts justice for himself; but if wrong, makes a complaint to the cady, who is sure to lean to his side. In Algiers, a Janissary, if so inclined, would stop and beat the first Jew he met in the street, without the latter daring to return, or even ward off the blows. His only resource was to run as fast as he could, until he had made his escape: complaint was worse than useless, for the cady always summoned the Janissary before him, and asked why he had beaten the Jew? The answer was, "because he has spoken ill of our holy religion;" upon which the Janissary was dismissed, and the Jew put to death. It is true the testimony of two Mussulmans was required to the fact of the Jew having abused their religion; but on such occasions witnesses were never wanting.

All the most humiliating offices the Jews are required to perform: they execute criminals, and afterwards inter their bodies; they are obliged to carry the Moors on their shoulders, when disem-

[1] This statement is confirmed by Ali Bey, but Mr. Riley describes the Jews at Saffi as living "promiscuously with the Christians." The other is, however, certainly the more ordinary practice.

barking in shoal water; they are employed to cleanse the streets, to feed the animals in the menageries of the seraglio; "in short," says Keatinge, "whenever power has a call for a scavenger, that office devolves upon a Jew." "On leading the horses to water this evening," says Miss Tully, "it was found they would not drink, and on further examination it appeared that Sidy Yusef's people had thrown a dead horse into the well, and so spoiled the water. The Jews, whom the Moors force to perform all hard or unpleasant offices, were immediately seized upon, and set to work to drag the horse out of the well." In passing along the street, the Jew was always obliged to yield the wall to a Mussulman, and further to salute him by bowing to the ground; if he failed in this, he was severely beaten, and perhaps got a stab of a yataghan. This inequality between the followers of the different creeds commences from the very cradle; the youngest Turk may trample on the most aged Jew; and as a melancholy proof how early degradation begins on one side, and tyranny on the other, a Jewish child will submit to be beaten by a Moor of its own age, without lifting a hand in its own defence. The Jews are further obliged to wear a distinguishing costume, to take off their slippers on passing a mosque, or the house of the cady, or even of some of the principal Mussulmans,

though in some cities, such as Fez, and particularly at Saffy, where there are numerous sanctuaries, they are compelled to go altogether barefoot. They are in no place permitted to ride on a horse, that being considered too noble an animal for so unworthy a purpose; but they are permitted to mount an ass, or, as a particular favour, a mule; being required, however, to alight and assume an attitude of respect, whenever a true believer meets them on the road. Should a Jew come to a fountain, he is obliged to wait until all the Mohammedans, even those who may come much after him, have left it, before he can attempt to draw water. Death is his punishment, if he should ascend the roof of his own house, from whence he might see the Moorish maidens; and death is his punishment, should he intrigue against government, strike a true believer, or look accidentally into a mosque while the faithful are at prayers. They are all considered as slaves of the Dey or Emperor in whose dominions they live, and cannot depart without obtaining his permission, and giving large security that they will return. Any Turk might enter the Jews' town, walk into a house, eat, drink, insult the owner, and ill-treat the women, without opposition or complaint; the Jew was too happy if he escaped being beaten or stabbed. In Morocco, no Moor could be put to death

for killing a Jew, though killing a Christian might be a capital offence; in fact, it not unfrequently happened, that a Jew complaining of the death of his friend or relative, was himself the person punished, while the murderer was let go free. The consequence of this is, that the Jew seldom thinks of an appeal to justice, or an attempt at obtaining satisfaction. He cringes to receive the blow, or fawns on the hand uplifted to strike. He seems sunk to the most grovelling meanness of which human nature is capable, and consoles himself, in his wretched, abject, despicable condition, by pilfering from his oppressors, and gratifying the basest of human feelings,—it may be said the only one which he seems to retain,—avarice. "How can you remain," asked M. Pananti of a Jew, "in a country where your life is one continued scene of oppression and misery?"—"It is true," replied the Jew, "we *do* suffer a great deal, but then what money we make!"

Yet at times a spark is elicited from the cold dark rock, and the worm when trod on will writhe and turn. A little previous to the arrival of the British embassy (Mr. Payne's), in 1785, a Moor at Morocco had murdered a Jewish merchant, cut his body in pieces, and thrown them into the shafts of the aqueduct in the plain outside the town. The murder was attended with circumstances of un-

common treachery and atrocity, insomuch that the whole body of the Jews, throwing aside their apathy and cowardice, set to work, and with indefatigable diligence, in spite of power and contrivance, discovered the murderer, who was seized and thrown into prison, when it was intended some punishment should be inflicted on him—not a capital one, that being forbidden by the law before alluded to, but perhaps a bastinado, which on occasions can be so managed as to produce the same effect. Some delay, however, occurring, the Jews, under a strong sense of the wrongs they had received, collected in crowds round the palace, and clamoured for justice. The Emperor, though originally inclined towards granting it, soon lost every other feeling in that of astonishment at this new and unexpected noise; then suddenly becoming indignant that these infidels should dare to raise their voice around the precincts of royalty, he ordered his guards to drive them all back to their quarter, —an order which they readily and with much pleasure obeyed, while to prevent a repetition of similar offences, a large fine was levied on the Jews' town, and not a single individual permitted to pass the gates until it was paid.

In fact, the Jews seem principally to be tolerated on account of their affording a ready resource whenever money is required. They evince the

same talent for accumulating it here as elsewhere, and, from their generally better mode of education, have got into many lucrative employments, for which their Moorish and Turkish oppressors are unqualified. The mint is generally under their direction; a great part of the commerce of the country in their hands; the collection of taxes is universally farmed by them; and they derive no little emolument from acting as secretaries, agents, and interpreters, whenever affairs of importance are to be transacted with foreign powers. Their wealth, however, is of little use to them; they dare not show it, or they would be immediately obliged to disgorge, either under the pretence of a fine for some alleged offence, or under the name of a loan to the sovereign. Their only mode of obtaining protection is by attaching themselves to some person of high rank; and by yielding him a share of their profits, and devoting themselves entirely to his service, they are preserved from molestation, and even ensured a certain degree of outward respect; a great man's Jew, like a great man's dog, is not to be trampled on with impunity.

The Jews are subject to a yearly impost, regulated by the Emperor, and occasionally called for somewhat in advance. This is particularly apt to happen when there has been a change of governors, the new ruler generally requiring some money to

begin with. On such occasions, he sends a *chaoux*[1], or king's messenger, with orders for the instant payment of a certain sum; the miserable privilege being left to the Jews of apportioning the tribute amongst them as they please. Meantime, however, their quarter is closed up by a guard, and no one suffered to leave it, until they declare themselves ready to pay the sum required. The mode in which this is done was witnessed by Mr. Riley at Mogodore, as during his stay there an order came from the Emperor for the immediate levying of three thousand five hundred dollars. The Jews then did not amount to more than six thousand, and the greater number were very poor. They were assembled by their priests in the synagogue, and divided into four different classes, each obliged to furnish a certain portion of the tax. Four Jew merchants, of some wealth, and chief in rank amongst them, formed the first class, and were rated at more than half the entire sum; the petty traders formed the second, the mechanics the third, and the lowest order of miserable labourers the fourth. The priests and Levites, who formed a great part of the number, were exempt, as they always are on such occasions, the other classes contributing to their support. Not a Jew, man,

[1] Dr. Shaw calls them *chouses*: the name seems not inappropriate.

woman, or child, was allowed to pass the gate for three days, during which they were preparing their several rates, except they were wanted by the Moors to work, and not then without an order from the Kaid.

"During this period," says Mr. Riley, "I visited the Jews' town several times, but never without seeing more or less of these miserable wretches knocked down like bullocks by the gate-keepers, with their large canes, as they attempted to rush past them, when the gates were opened, to procure a little food or water for their hungry and thirsty families. On the fourth day, when the arrangements had been made by the priests and elders, they sent word to the governor, and the three first classes were ordered before him to pay their appointment. I wished to see the operation, and went to the house of the Kaid for the purpose. The Jews soon appeared by classes: as they approached they put off their slippers, took their money in both hands, and holding them alongside each other, as high as the breast, came slowly forward to the talb, or Mohammedan priest, appointed to receive it. He took it from them, hitting each one a smart blow with his fist, on the bare forehead, by way of receipt for his money, at which the Jew said '*Nahma Sidi*,' and retired to give place to his companion.

"Thus they proceeded through the three first

classes without much difficulty, when the fourth class was forced up with big sticks: this class was very numerous, as well as miserable. They approached very unwillingly, and were asked one by one if they were ready to pay their *gazier;* when one said 'yes,' he approached as the others had done, paid his money, took a similar receipt, and went about his business; he that said 'no, he could not,' or was not ready, was seized instantly by the Moors, who, throwing him flat on his face to the ground, gave him about fifty blows with a thick stick upon his back and posteriors, after which he was conducted away to a dungeon, under the fortifications of the city, from which he was not released until his friends had made up the money; and if this had not been done within three days, he was brought out and again bastinadoed."

The tortures to which these unfortunate people were occasionally subjected to wrest from them the secret of their suspected hoards, are shocking to humanity and degrading to our nature; yet to attribute these horrors, or any part of them, to the creed of their perpetrators, would, we think, be unfair and unjustifiable: cruelties to the full as great, drove the children of Israel from Christian Spain; penal laws conceived in the same spirit have not long disappeared from our code, and the mighty master of romance, in his powerful portraiture of

Isaac of York, did but assign to the individual the wrongs of all his race. But humiliating as are these facts, there is one which exhibits poor human nature in a point of view still more debased,—that these people so deeply dyed in misery and wretchedness, lend their aid to increase the agonies of each other; and one Jew has actually been known to purchase from the Sultan the torturing of another Jew, paying a stipulated sum, and then getting what he could from his brother by means of pincers, melted lead, and hot irons. The speculation, adds Colonel Keatinge, was considered a good one, because even if no pecuniary advantage followed, the pleasures of the torture were certain. The privilege of *bidding for himself* is the only one allowed the victim on such occasions, and in this way immense sums are occasionally given to avoid being purchased, with a view to emolument.

The general character of the Jewish nation is too well known to require more than a brief notice. As a people they are distinguished for activity, ingenuity, and perseverance in the pursuit of wealth; for an unhesitating submission to any steps, however base, which may be necessary to obtain it; for a crawling servility and fawning sycophancy towards their superiors, and an inclination to revenge themselves for whatever wrongs they may undergo upon their inferiors; for an energy, a

spirit, and an enterprize in commercial speculation that know no bounds; for a despicable cowardice in meeting a foe; yet a greater of enduring bodily suffering to an extent almost incredible and unequalled; but above all, for an entire, an unhesitating, a devoted attachment to their religion, through evil report and good report, unmoved by calamity, unshaken by persecution—an attachment which might alone seem sufficient to redeem their entire character from obloquy, yet which, when closely scrutinized into, is found to contain, mixed up with it so much of pride, of prejudice, of stubbornness, of superstition, so much of the lower and more unworthy feelings of our nature, that we own it to be but an evil spirit of unbelief, robed in a ray of light, and we sigh as we think how truly they still merit to be called a stiff-necked generation. Avarice and obstinacy, then, are their great and leading traits; they become wealthy wherever labour, or craft, or dishonesty can procure riches; and if they maintain their fidelity to the sublime truths of their religion, they are still more earnest in clinging to the ridiculous superstitions with which it has been interwoven.

The habitual activity of the Jews contrasts singularly with the carelessness and indolence of the Moorish population. Wherever money is to be made, there they may be seen flocking from all

quarters, each intent on driving his own bargain, and not hesitating to lie or cheat, if it appear for his advantage. At Algiers they exercise almost every kind of trade, and amongst them may be found whitesmiths, glaziers, tailors, braziers, founders, together with watch-makers and jewellers; far superior, in their mode of working, to the Moorish Artizans, of whom we spoke in a previous chapter. In every city also there is a certain number of Jew butchers, inasmuch as they refuse to eat meat killed by a Mohammedan or Christian. In Algiers, Oran, Bona, and several other places of note along the coast, there are rich Jewish houses, who act as bankers, have extensive correspondence both in Europe and Asia, and are, in fact, the medium through which the greater part of international commerce is carried on. The profits of these houses are immense, but so are the exactions to which they are occasionally subject. The greater number of the Jewish population engage as brokers, and there is scarcely any thing sold without their interference. Those possessed of the best information are generally employed by the Christian merchants, in superintending their negociations, while those of inferior acquirements offer their services to the Arabs, Berbers, and other inhabitants of the country, who may come into the city to dispose of their cattle or other goods. The country people have

become so much used to this assistance, that they will not venture so much as to sell a pair of chickens without the intervention of a Jew broker, to name their value; and as he always receives a fee for his trouble, the price is then enhanced on the buyer. The Jews seem wonderfully attached to this method of making money, as it only requires personal trouble, and is attended with no risk; groups of them may be seen from the moment of sunrise assembled outside the city gates, ready to pounce upon the first Arab who may appear coming to market. If he is driving a cow they will all run up, one catching hold of the tail, another of the horns, another of the ears, each pretending that he was up first, and begging that his services may be accepted. Meantime the Arab moves forward in the midst of noise, and loud scolding, and even an occasional scuffle, disregarding all the claimants on his notice until one of them brings him up a purchaser for his cow, and to him he never fails of giving the customary fee. This is a point upon which the Arab is very scrupulous, of which M. Rozet mentions the following illustration.

"Passing through the street of Bab-el-wed, I saw an Arab holding a little hare, alive; I approached and asked how much he would have for it? 'Two *rabia-boudjoux*,' said a Jew who was standing near. 'What affair is it of yours?' said I: 'get you gone,

or I'll have you arrested.' A little disconcerted by this, he retired a few steps. I then took the hare from the hands of the Arab, and gave him the two *rabia-boudjoux*. Immediately the Jew approached to ask his part, I ran towards them, and the Jew fled. I explained to the Arab that the money was his own, that he might put it into his purse, and did not owe the other any of it; he looked at me without answering, and scarcely had I left him, than turning about, I saw him go straight to the Jew, who was waiting at about forty paces distant, and pay him for his trouble."

In many cases the French officers found that the Arabs actually refused to sell their goods in the absence of the Jew broker, and would enter into no negociations until he came up[1]. This unwillingness to deal on their own knowledge, has, in part, arisen from the debased state of the currency in Algiers, and the great quantity of forged money which the Berbers put in circulation. The Bedouins, from having this imposed on them, therefore willingly purchase the assistance of a Jew, upon whose opinion on this point

[1] It is not necessary to go to Africa for examples of people who cannot conduct the least traffic without the intervention of Jews. The inhabitants of Alsace, says M. Rozet, act precisely in the same manner: at the markets and fairs it is rare not to find them accompanied by Jews, for whom they entertain the highest contempt, yet with whose services they cannot dispense.

they can rely. Another cause, indeed, may very probably be, that from the great skill and acuteness of the Jews in driving a bargain, the Arab finds himself, even after paying his broker, possessed of a better price than if he had trusted to his own ingenuity in the disposal of his goods. In addition to their other qualifications, many of the Jews are musicians, and hire themselves out by the day to play at coffee-houses, at the celebration of marriages, and other festive occasions. Their instruments are Algerine guitars, very ill made, violins with but two strings, which they play holding them by the handle and leaning them against their knees; they have also guitars and violins brought from Spain. Every musician generally accompanies his instrument with his voice; but, on the whole, they appear inferior in this line to the Moorish minstrels. Occasionally, they embark in more objectionable modes of making money, for which they will not hesitate to offer to a stranger their own wives and daughters, whom they will show dressed out to the best advantage, in order to ensure the expected reward. During sickly seasons they make a trade of purchasing the wearing apparel of the deceased, and shipping it off to other countries. "The Jews," says Miss Tully, "are at present loading vessels with the clothes of those who died of the plague, and are exporting them to Europe and

Egypt; extraordinary precautions are therefore necessary in Europe to prevent the effects of importing such cargoes."

The Jewish children are initiated into the pursuit of gain at a very early age, and may be seen almost as soon as they can carry a basket, parading the streets with pipes, fruit, eggs, and other articles for sale. When the French entered Algiers, these little merchants swarmed in the camp, bringing with them every thing that they thought likely to be wanted, and if a soldier attempted to rob them, or not to pay for what he had taken, they at once laid hold of his coat, and set crying with all their might until an officer came up and saw justice done.

The Jews in Africa present exactly the same physical traits as their brethren in all other parts of the world; the same sinister appearance, the same cringing air, the same keen quick eye, the same crafty demeanour, every where distinguish, the once chosen, now rejected race. It has been said, that a nearer approach to the sun, and a prolonged residence in various climes, has produced a darker tint of colour, and caused an approach to the Negro variety. This is not the case; M. Renaudot, who has seen the few still settled in Palestine, and therefore, it may be presumed, of their original tint, declares that he has traced them

through different parts of Asia, the Morea, the isles of the Archipelago, Africa, France, Italy and Germany, and has every where found them of the same complexion, and so exactly of the same character of countenance, that were the dress changed, it would be impossible to declare in what country they had been born. Amongst the females, are to be found some of dazzling beauty, and all travellers speak loudly in praise of their charms, except M. Renaudot, who seems to have gone to Africa with a predetermination not to be pleased with anything. "Many of them," says M. Rozet, "are perfectly beautiful; they have the figure finely turned, the forehead high and open, the brow arched, and of the deepest black, eyes bright and expressive, nose well formed, though perhaps a little pointed, small mouth, and teeth of a snowy whiteness." In one family at Tangiers, M. Lemprier saw eight daughters of such exquisite beauty, that he declares he could not decide between them, and that he has never known it excelled. Colonel Keatinge says, "Any one who has visited these countries, will not require to be reminded of the beauty of the daughters of Israel;" and Ali Bey, who must be considered an authority on these matters, declares that nothing can be compared with the delicacy of their features, the expression of their figure, the beauty of their eyes, and the charms and graces spread over the

entire person. Unfortunately they almost universally seek to improve on the gifts of nature, and so bedaub themselves with paint and cosmetics, as to ruin the illusion on a nearer approach. They imitate the Moorish women also in seeking to have the breasts pendant, which they obtain by drawing them constantly from the first moment of their appearance in the child, until they become so lengthened and flaccid, as to be in our eyes a deformity. This habit, however, is not universal. The Jewish children are sprightly and intelligent; the boys when young are handsome, but as they grow up, assume the debased and sinister appearance of their fathers; the girls early present the peculiar softness that characterises their mothers.

The dress of the Jews nearly resembles that of the Moors, but they are strictly forbidden to have it of any other colour than a black, or a very dark green or blue, shades which are held in abhorrence by the Mohammedans. The privilege of wearing an European dress was formerly allowed to any Jews who might happen to be only sojourning for a time, on mercantile affairs in Africa; but in consequence of the native Jews attempting to imitate them, a general prohibition was issued. The occasion of the restriction was as follows. One day the Emperor of Morocco, as he was giving public audience, saw at a considerable distance a person

in a very sumptuous European dress. Supposing him to be one of the European ambassadors, whom at the time he was anxious to conciliate, he sent one of the courtiers in waiting to inquire what nation he represented, and to bear him a complimentary message requesting his presence; but when the courtier returned and reported that he was only a Morocco Jew, the Emperor, enraged at having wasted so much civility on a being so utterly unworthy his imperial notice, flew into a violent passion, ordered the scarlet and gold dress to be torn off in his presence, and the offender to be clothed in a coarse black burnoose, after which he was to be spit upon, and buffeted, and kicked out of the place of audience. But further, to prevent the recurrence of such a disagreeable mistake, he ordered his secretary to write to all the ports in his dominions, desiring that Jews should in all cases wear the burnoose, the use of European clothing being confined to the Christians, in consequence of which edict the Jews were submitted to such an increased quantity of insults, that an opulent Hebrew merchant at Mogodore actually paid several thousand dollars to obtain the privilege he had formerly enjoyed of wearing European costume, which was again allowed him in consideration of his being a wealthy man, and a foreign merchant.

The Jews of Barbary shave the head close, and

allow the beard to grow. They are not permitted to use the turban, but wear a small black woollen cap, which merely covers the back of the head, leaving the forehead and temples bare. The shirt is made with very wide sleeves, which hang loose as far as the elbows; over this is a vest of dark cloth, which fastens tight round the neck, and down the front, by means of small metal buttons, or wire hooks. Loose drawers reaching to the knees, and black leather slippers complete the dress; but when the weather is cold, they throw over all the burnoose or cloak, made of black wool. In winter they sometimes wear stockings, but generally the legs are naked. Their girdle, like the rest of their dress, must be black, red is strictly forbidden.

The dress of the Jewish women consists of a fine linen chemise with long loose sleeves, over this a large robe, covering the body, but leaving the neck and breasts bare: it is made of cloth or velvet, according to the circumstances of the wearer, and is embroidered round the edges; their petticoat is commonly dark green superfine cloth, embroidered with gold, and reaching no farther than the knee; the legs are bare, and the feet thrust into little slippers, so small that they just cover the toes, and can scarcely be kept on in walking. Round the waist they wear a sash of silk and gold, the ends of which, adorned with little metallic plates,

are suffered to hang loosely behind, so that when they move these make a tinkling noise. The unmarried women wear the hair plaited in different folds, and flowing down the back; they have a very graceful method of twining a wreath of wrought silk round the head, and weaving it behind into a bow. The married women cover their heads with a flowing silk handkerchief, and occasionally use the *sarmah* or tiara, made of gold or silver, and set with precious stones, over which they throw a veil on going out, so managed as to draw across the back of the head, shoulders, and lower part of the face, leaving uncovered their eyes, of which they make excellent use. They have an extravagant passion for ornaments; and every Jew who can afford it, tricks out his wife and daughters in the greatest profusion of earrings, bracelets, anklets, rings, chains and other trinkets. On sabbaths and feast days, they appear in all their finery, the men putting on their best clothes, which, however, cannot vary in form and colour from the appointed standard, while the women, who are less restricted, set no bounds to the splendour of their attire [1].

[1] "It is remarkable," says Colonel Keatinge, "how these people have delight in personal finery, almost equally as it is by what means they acquire or retain it. Young and old, although they hardly dare venture to stand still or look around them in the streets, from fear of personal outrage, will have an ample stock of splendid clothing (totally indifferent as to the selection or blendings of costume), in which, however, they cannot venture to be seen beyond their own doors! The

Their robes are generally of blue wool or silk, embroidered with gold; over this they place a spencer without sleeves, also ornamented with gold, and closed by golden buttons. The *sarmah* is festooned with a silk shawl enriched with pearls, and supplied with a long golden streamer, which, attached like a tail to its inferior parts, hangs as low as the ground. The slippers are velvet or morocco leather, embroidered with gold wreaths, but the legs are always naked. Bracelets of gold or silver adorn their arms; finally necklaces of pearl, or coral, or golden chains, set off the snowy whiteness of the neck, which they take particular pains to expose as much as possible. The Jewish women do not paint figures on their face or limbs, as the Moorish women do, but they stain with henna the nails, the palms of the hands and soles of the feet, and renew this once a week; they, some of them, blacken their eyebrows, and all use depilatories, which are applied in the form of a paste at the bath, and come off bringing with them superfluous hairs.

opposite neighbours, for instance, at Mogadore, of this description, were frequently observed, passing a whole day, a sabbath, or holiday, for instance, on their house-roof, the women loaded with trinkets of value, or glitter at least: the men in velvet, and laced like Spanish admirals, but their whole clothing from head to foot, arranged in the most whimsical combinations and contrasts. For instance, on a man, a greasy night-cap on the head, just barely showing that it had once been white, surmounted by a great three cocked hat with a broad gold lace."

Bathing is a frequent practice; a Jewess, even in moderate circumstances, will go to the bath at least twice a month. The Jewish children are clothed in the same manner as their parents, but the girls are not allowed the sarmah and the golden tails until they are marriageable, that is when they have attained their ninth year. The boys wear their hair long up to the same period, and have it almost dyed red with henna. The children of the rich are dressed sufficiently well, and both sexes wear caps of blue velvet, adorned with a number of gold coins, proportionate to the wealth of the family. As many as a hundred gold sequins may be at times seen thus disposed. But nothing can be more dirty or miserable than the children of the poorer order; their bodies may be seen covered with a coat of filth, so thick that it is cracking and peeling off around them, their clothes are all in rags, and many of them have nothing but a single shirt, of which one would be puzzled to tell the original colour. "It is not only," says M. Rozet, "in the country and the small villages that one meets children so wretchedly attired, but even in the centre of the capital, where I have many times seen them run about almost entirely naked." All the Jews dwelling in Barbary are obliged to reside in towns, and consequently their habitations are built and furnished much in the same manner

as those of the Moors. The houses of people of wealth are commodious, and even luxurious; but those of the lower order are generally filthy and disgusting to the last degree; a dozen families sometimes dwelling under a single roof, and a large family eating, drinking, sleeping, and performing all the necessary offices of life in one small room. The effect of this in so warm a climate may easily be conceived. Their food is in general of the same kind as that of the Moors, except that they consume greater quantities of meat, and drink freely of wine, and a bad sort of brandy, which they fabricate for themselves. They make ragouts similar to those of the Berbers and Bedouins, containing meat, with a large quantity of tomatas, onions, pepper and herbs. Cuscussowe is also a favourite dish, and each family that can afford it, generally prepares a stock of it during the summer. They eat large quantities of bread, which is of a peculiar description, and mixed with cummin-seed. It is extremely close and dry, and will keep a long time without spoiling. In preparing it the flour is simply wetted with hot water, and worked into an extremely hard paste; over this some cummin seeds are sprinkled, but no leaven is added. This paste is then transferred to a table furnished with a lever, which is attached by one of its extremities in such a manner as to admit of its making a semicircular motion. One woman

then places the paste under the lever, which another causes to revolve over it, pressing with all her power, and the paste is submitted to this process until it is completely kneaded, after which it is cut up into little round loaves, which are immediately sent to the oven without allowing them to rise. The Jews generally eat something with their bread; when they have nothing better they use a small piece of salt fish steeped in oil, cheese, or some preserves. In the season they often eat tomatas and long pepper, dressed in oil, together with gourds, water-melons, and Barbary figs. The richer sort have conserves made of apricots, quinces, grapes, melons, &c., which M. Rozet represents as very good. On the Sabbath they frequently dine on a dish called *shanah*, which they relish extremely; it is made of peas, baked in an oven for twenty-four hours, with a quantity of beeves' marrow-bones broken to pieces over them; it is a very luscious and fattening dish, and by no means a bad one. Mr. Riley, who had the good fortune to know several of the richer Moorish Jews, and was freely admitted to their houses, describes a singular ceremony of which he was a witness. "During my journey towards Tangier, we put up at Saffy, during the Jews' sabbath, having two Jews in company who had friends, or relations, in that place, that entertained them, and furnished

a supper. * Before eating they brought forward a cup, in the form of a tankard, and some white bread, in which some green herbs had been chopped up, and mixed with it before baking: they all arose at once, formed a circle round the supper dish, consisting of boiled fowls, which was set on the floor, and, when standing, all began to chaunt over their prayers in Hebrew, as fast as they could speak: there were about twenty in all, relations and visitors. As I was ignorant of the Hebrew language which they spoke, and which I am told differs materially from that taught in the schools and colleges of our country, I could not join with them. This chaunt, discordant enough to be sure, took up at least a quarter of an hour. When they were about to finish they passed round the bread, of which each one took a piece, and, not to be singular, I took one also and ate it. After saying over a few more words they handed round the cup to all, and each took a drink, keeping up their chaunt all the time; when it came round to me I took it, and drank a little. It was wine made by steeping dry raisins in water, and to me not very palatable, being somewhat sour and bitter. After the cup had gone round all turned their faces to the east, bowed thrice, bending their bodies more than half way to the ground, still going on with their chaunt. As soon as they had done worship-

ping, they resumed their places round the dish, seized each other by the hand, giving it a convulsive grasp, and stamping at the same time with their feet; this terminated the ceremony." Their mode of eating he describes as similar to that of the other Moors; "they squatted themselves as closely as they could round the dish, having first washed their hands; some then pulled the boiled fowl to pieces, while others passed the pieces round to the company. Their bread they dipped in the dish after each bite, and called it a sop; the gravy in which they dipped it was very simple, being nothing more than the water in which the fowls had been boiled, mixed with vinegar. After supper they again washed, and then amused themselves by singing songs in Arabic, and telling stories, which entertainment they kept up until near midnight."

The free performance of their religious duties is almost the only privilege ensured to the Jews, and this is in a great measure owing to the Mohammedan belief, that many of its ceremonies are of much efficacy, and possess a sort of miraculous influence. At Bona, M. Poiret found to his astonishment that the Jewish synagogue was frequented by several Moors; and on inquiry was told that this was nothing more than customary, and that they came there with much confidence and devotion to obtain the cure of their maladies, fecundity, or the

success of some projected undertaking. The Jews in turn have degenerated into many Mahommedan superstitions and observances; they are in great fear of the devil, and attribute all the ill that befals them to his machinations. They believe in sorcerers, and acknowledge their power to cast a spell over any one who may displease them, and, to guard themselves against these imaginary dangers, they wear many kinds of amulets, particularly a little bag containing a morsel of paper, on which are inscribed, in Hebrew characters, a form of conjuration and some prayers. They consult diviners whenever they are in perplexity or sickness, and much mischief often results from the ridiculous and violent modes of treatment which such people propose. Female prophets, termed *Xines*, are those held in the highest repute, and they demand a fee every time they are consulted. As soon as a Jew finds himself ill, he goes, or if not able to do that, sends by a friend to request the advice of one of these prophetesses. After having inquired minutely into his symptoms she takes a handful of corn, throws it in a sieve, and after having remained often half an hour contemplating the grains, announces almost invariably that the sick man is possessed of the devil; the proper remedy for which at Algiers is a pilgrimage, either in person or by proxy, to the well and tomb of Sidy Yakoub, a celebrated Mara-

bout, but held in equal veneration by the Jews and Moors. As a preparation for this, she orders them to kill two chickens, a black and a white, or, if poor, a single black and white chicken will do; the blood is to be collected, part employed in rubbing the legs and arms of the sick man, and the rest, sent with the feathers and some other matters, to be thrown into the well. But M. Rozet having witnessed the performance of the entire ceremony, we shall give his account. "To the north-west of the city is built the Marabout of Sidy Yakoub, shaded by a magnificent olive tree, which throws wide its spreading branches like a cedar. This Marabout is held in high esteem not only by the Mussulmans, but even by the Jews, for all the cures that are here wrought; and there exists beneath it, on the west side, a large fountain, covered over with a circular dome, to which they assert Sidy Yakoub gave the property of healing all sorts of diseases. Friday (the Mohammedan Sabbath) is the day on which the pilgrims chiefly resort to these waters, and sometimes in such numbers that the way is quite impeded by them. having left the city one Friday morning about six o'clock, I saw some Negroes and a great number of Jews directing their steps this way. Without knowing what they were about, but suspecting the performance of some interesting ceremony, I joined

two Jewish families, who all, men, women, and children, were advancing together. Arrived near the fountain the men stopped, but the women put off their slippers, and, taking baskets which their husbands had laid on the ground, advanced with much respect up to the fountain. There each of them took from her basket a common earthen pot, in which she kindled a fire with tinder and charcoal; then they lit a small yellow taper, and went to place it on a stone by the side of a little aperture, whence spouted a jet of water, crying at the same time, *you—you.* Having done this they threw some grains of incense in their censers, and, taking them in hand, passed several times before the fountain, perfuming it. Returning to their baskets some took out eggs, boiled beans, and bread; others feathers, chickens, blood, &c., which they threw into the basin, crying *you—you.* Finally, they placed themselves on the lowest step, bathed by the water, washed their faces and hands, drank, and made their infants drink, and then went to rejoin their husbands, who were awaiting them on the spot where they had left them. I saw also many Negroes and Negresses employed in performing similar ceremonies; but from the haste and little seriousness with which they went through them, it was evident they were only acting as proxies. In turning round the fountain I found, seated on a

stone, an old Moor, very dirty, who gave me a piece of paper which he held in his hand; it was an order, signed by the French General, authorizing him, as Marabout, to take post every Wednesday and Friday before the holy fountain of Sidy Yakoub, to receive the offerings of pilgrims. In returning him the paper, I asked whether his offerings were numerous? 'No,' said he, 'I receive scarcely any thing: more Jews come here than Mussulmans.' On my return I heard much noise on the sea-shore, and going to see whence it originated, was astonished to find there many Jewish families, occupied in drinking and eating, from time to time uttering shouts of joy, and singing with all their might. On approaching to have some explanation, many men immediately arose, offered me a share of their repast, and, despite all my refusals, obliged me to eat with them a little apple, and drink a glass of anniseed-water. I then learned that it was the duty of all who came to implore the protection of Sidy Yakoub, to spend the day in eating, drinking, and diverting themselves with their relatives and friends, and that in the open air. Having come back in the evening to see whether my morning friends had punctually performed this duty, I found in the fields, all along the way which led from the fountain, groups of many families, in which every soul was drunk. Many musicians had come to

increase the tumult, and the feasters accompanied them singing, or rather howling, all at once. Men, women, and children, unable to stand upright, rolled one over the other without the least regard to modesty, which would have been sorely wounded but for the drawers which the Jewesses wore."

The Barbary Jews have abundance of legends, a belief in which constitutes part of their religion. We have already instanced the account of their miraculous mode of arrival on the African coasts; the following piece of navigation is nothing less wonderful. When the synagogue at Bona was being built, the Jews discovered, with dismay, that they had no complete copy of the Scriptures, nor was it easy to say where one was to be procured. In this dilemma they held many consultations, and the Rabbis addressed themselves in fervent prayer to God, but still, as it appeared, without any effect. The termination of the building was now at hand, and the day for consecration rapidly approaching, when suddenly some Mohammedan fishermen saw the sacred volume slowly sailing over the waves, and directing its course towards land. Wondering at this strange circumstance, and anxious to obtain a book of such extraordinary power, they instantly rushed into the sea to meet and seize it; but no sooner had they made the attempt than a wave washed it back, and it was seen still floating, but

now at a great distance out. For some successive days their attempts were repeated, but always with the like ill success, until at last, on the very day of the completion of the synagogue, some Jews, who were wandering disconsolate by the shore, became witnesses of the wonder, and immediately recognized the Book of the Law, which, with singular sagacity, directed itself so as to be cast ashore at their feet. It was at once taken up with the greatest reverence, borne to the Rabbis, and by them deposited in the new temple, for the consecration of which it had so opportunely arrived. This miracle, M. Poiret assures us, was firmly believed in, both by Mohammedans and Jews, at Bona, so that an amicable interchange of credulity seems to take place between the two nations, who, tolerant only of each other's absurdities, act the oppressor and oppressed in all the common business of life, where reason would point out equality and forbearance as the common interest of both.

The presentation of a Bible to the synagogue is sometimes made by some wealthy Israelite, and is always attended with considerable ceremony and festivity. Grand suppers are provided for immense numbers of his countrymen by the donor for seven nights previous to the carrying of the Bible to the synagogue; and the night before it is removed from the house a general supper is also given there

to as many Jews as choose to attend. Should the donor be an unmarried man, the wife and daughters of the governor of the Jews, or of some leading person amongst them, will come down and superintend all the arrangements, and do the honours of the house on the occasion. All the Jewish priests assemble at the house to examine the book, and dress it with flowers, and the Jewesses of the highest rank light a number of wax tapers that are ranged before it, and do homage by burning incense. Silver vases, filled with the rarest flowers, are arranged around and upon the ark in which the sacred manuscript is placed, and a costly drapery is thrown over it.

Previous to touching it the donor is obliged to go to the bath, after which they clothe him in a purple mantle, surrounded with a deep white border and fringe. As soon as he is dressed, the Bible being his present, he is entitled to hold it up to the people in imitation of Moses lifting up the tablets on the Mount: even the Rabbis cannot deprive him of this honour. He takes the Bible out of the ark, and carries it with great veneration to the door of the apartment in which it had been deposited; here the Rabbis first, and the chief of the Jews next, all kiss it. When this has been completed he makes a sign that all those, whose distinguished rank in their several tribes had previously entitled

them to be called up by the chief priests in the synagogue, should advance, and to them also it is presented to salute. He then advances, bearing the Bible, to a gallery which looks into the open court-yard of the house, where the people are assembled in crowds, and holds it up for their admiration. Each of the persons who had a right to salute it then takes the Book in turn, and shows it to the people. When it is brought back to the door of the apartment in which it is to be deposited it is again saluted by all present, and then laid in its ark. The donor is privileged to retain the Sacred Volume ten days in his own house, but then considerable expense and trouble would attend on this, as refreshments should be provided for all Jews of distinction, none of whom could have avoided coming daily to pray by it, and the other Bibles should be brought from the synagogues to bear it company. It is not, however, considered respectful to send it away before three days' feasting have taken place, any time after which it may be given to the priest, and is by them, with much pomp, transferred to the synagogue at day-break.

The Jews still retain all that strength of affection for their native land which has caused them such an amount of misery and suffering; and wretched, degraded, oppressed though they be, they still send every year a considerable sum to maintain the

priests and elders of their nation, who are suffered to reside within the holy city on paying a certain tribute to the Sultan. Mr. Riley met at Mogadore a priest charged with making this collection, who said he expected to receive at least twenty thousand dollars from the Jews in the Moorish dominions, which he should take with him in gold and deposit at Gibraltar, while he went on the same mission to England, France, Holland, and Germany. He further said that there were five more associated with him in the collecting expeditions, one of whom had gone to Alexandria, and other parts of Egypt; a second to Tripoli, Malta, and Italy; a third to Tunis, Sicily, and Sardinia; a fourth to Algiers, thence to Greece, including in his circuit Venice and that part of Germany bordering on the Venetian Gulf; while the fifth had gone overland to Russia, and would meet him in Germany, after passing through Poland, Sweden, Denmark, and Prussia. The result of this well-organized system of begging was that, in the year 1813, he admitted they had netted five hundred and eighty thousand dollars, exclusive of the expenses of collecting and travelling out and returning again to Jerusalem. The object he stated which the Jews had in voluntarily paying all this money was the maintaining in the Holy Land a certain number of their own nation, to be ready for the future conquest of Jeru-

salem, which they fully rely on as the fulfilment of God's promises to his chosen people.

It is unnecessary we should enter in detail into points of Jewish faith and practice, which are common to their race in all countries. They adopt the same mode of worship, the same form of prayer, very nearly the same ceremonies, observe the same feasts and the same fasts, in Barbary, as in Europe. They scarcely seem to think their women of more importance than the Moors do theirs. It is never expected they should attend prayers at the synagogue, and though they occasionally do go, their behaviour shows that their attendance is more owing to curiosity than devotion. They never sit there mixed with the men, but have places, often galleries with gratings, set apart for themselves, from which they may witness the ceremonial.

Circumcision of all the male children is still performed by the priest, and is generally an occasion of festivity.

The funerals of the Jews are attended with marks of the greatest apparent grief, and much respect is paid to the remains of their friends. The female relatives of the deceased assemble round the corpse as soon as ever the breath has left it, and utter bitter lamentations, tearing their faces and their hair in a most woeful manner. They lacerate themselves to such an extent, that blood streams

profusely, and at the same time they keep up a constant stamping or motion, as if they were beating time with their feet: this lasts until the body of the deceased is carried away for interment, which generally takes place the same day on which he died, or the day after at farthest. The mourners then regale themselves with *mahaya*, or African brandy, and seem soon to forget all their grief. Meantime, the corpse is borne to the grave, simply wrapped up in a cotton cloth, which leaves part of the face uncovered, and placed in a bier on the shoulders of four men. It is followed by a numerous group of friends, all clothed in their worst clothes, as a mark of grief, which they still further display by occasionally rending them. Women attend as mourners, and keep up a constant howling. At the burial of a Levite, Mr. Riley observed about a dozen women in tattered garments, who formed an inner circle round the grave, while about a hundred were standing at a little farther distance. While he was gazing with pity on the spectacle, the twelve women, who had at first been quiet, seemed to be seized with a sudden paroxysm of grief, and began to approach each other with their hands raised above their heads, stretching the palms towards each others' faces. They then commenced howling, at first moderately, but soon broke out into the most violent wailings and yellings, which

it is impossible to describe; they tore their faces with their long finger nails, and made the most hideous contortions of their features; the mania was now communicated to all the women present, who joined in the lamentations, but the others did not tear their faces like the twelve, who kept it up, stamping with their feet, and going round in their circle; the blood and perspiration mixing together, and streaming from their faces, ran all over their filthy garments, and dyed them red in streaks from head to foot. This paroxysm lasted from fifteen to twenty minutes, when they were so much exhausted, as to be under the necessity of ceasing for a few moments to take breath, when they commenced again, and went over the same ceremony, seemingly with redoubled vigour." At the funeral of a Rabbi, which took place at Algiers, and of which M. Rozet was a witness, no women appeared in the crowd which followed the body. Two men bore lighted tapers by its side, and immediately after it came the sons and nearest male relatives of the deceased, wrapped in long cloaks, with the hood drawn over their eyes, which were constantly bent towards the earth, and filled with tears. Many of the Rabbis, similarly clad, and with an air of deep affliction, supported the son of their colleague. The procession advanced without order or regularity, the bearers crying with all their might,

and occasionally relieved by others, who came to solicit the honour of being permitted to carry the body. In this manner, they arrived at the tomb of the Great Rabbi, as they term the Rabbi Ben Semia, whose miraculous arrival on these shores we have already mentioned. The corpse was here laid down, and all the assistants, taking off their slippers, advanced one by one to kiss it, after which a short prayer was chaunted. One of the Rabbis then arose, and commenced the funeral oration of his deceased brother. As he proceeded to the enumeration of his virtues and his excellence, his voice became unsteady and interrupted, sobs seemed to prevent his utterance, nor was it until he had relieved himself by a copious flow of tears, that he was enabled to resume and finish his task. The speech lasted about forty minutes; all present seemed deeply affected, and at each tribute to the memory of the deceased, uttered an approving and confirmatory murmur. A collection was then made for the poor, a second prayer chaunted, and the corpse borne forward to the usual burying-place of the Rabbis, on arriving at which they all again took off their shoes, which they had resumed for the procession.

The grave was open: it was about four feet in depth, walled round like those of the Moors, and whitened with lime. The head was placed towards

the west[1], where there was a hole to receive it, with a little pillow of soft clay, on which it was to rest. When the bier had been laid down near the grave, a prayer was chaunted, after which another oration, shorter than the first, was delivered, and another collection made. A second prayer having been chaunted, the bearers suddenly seized the body and ran with it as fast as they could for about a hundred paces, pursued by eight old men and two rabbis, who on coming up with them immediately formed a circle about the body, holding hands, and commenced to move round it, singing. After having made several turns, one of the rabbis left the circle, took some gold pieces which had been brought, wrapt up in paper, and threw them as far as he could in different directions, taking care to throw one for each turn which the others made. When he had done the circle opened, and the bearers again seizing the body, bore it back with equal rapidity to the grave, into which it was immediately lowered, a few branches placed over it and the earth thrown in. M. Rozet was much at a loss to know the meaning of this last singular ceremony, and after some enquiry was at last informed by a rabbi that as soon as a man dies the

[1] In the case observed by Mr. Riley, the head was placed towards the south, so that it would appear as though the direction was an accidental matter.

Devil always stations himself at the door of the house, in order to get possession of the body, when on its way to its last abode. He is appalled however by the number of rabbis, whom he finds walking at each side of the body, and afraid to execute his project, at once follows the procession in hopes of finding some favourable moment, or of slipping into the grave along with the deceased. To prevent this is the object of the last manœuvre. "The Devil," said the rabbi, "who was at that moment certainly near the grave, or perhaps in it, seeing that we took away the body, ran after it: we then formed a circle to prevent his taking it away, and while he was amusing himself collecting the pieces of gold, which one of us had thrown with that intent, we profited by the moment to escape from his pursuit!"

Ordinary funerals are conducted in the same manner, except that they are not attended by torch-bearers, and in the case of women the final ceremony is omitted; for, say they, women have no reason to be afraid, the Devil does not trouble himself about them. On the eighth day after burial a rabbi goes to the tomb to offer up a prayer, and on the thirtieth, ninetieth, and three-hundred and thirtieth days a widow goes to pray and weep on the tomb of her husband, and a husband on that of his wife. Besides during certain of their feasts,

and particularly that of the new year: every one goes to pray and mourn at the tomb of his family, which, at such times, are cleansed and covered over with fine sand. In all their visits to the tombs the Jews go accompanied by their wives and children. They often lay themselves on the graves, embracing them, calling by name those who are in them, and crying with all their might. When any one has lost a parent, or even a child, it is expected that he should remain several days in the house without putting a foot out of doors.

In manners the Jews are rather mild and pleasing, except in matters of business, where their excessive pliancy and smoothness are used merely to cover their deception and fraud. Their sincerity cannot for a moment be relied on when their own interest is concerned; as there is nothing which they would hesitate to do for the sake of gain. In other respects their general conduct is commendable, as they seldom are drunken, debauched, or licentious, neither should this be attributed wholly to the state of oppression, in which they are constantly kept, they retain sufficient means to indulge these vices, if they possessed the propensities, and we have abundant proofs that the most revolting wickedness may coexist with the most abject wretchedness. Hospitality, as a duty ordered by their religion, is one which they are always ready to display, particularly

towards their own nation; but it is done in a great measure on a principle of calculation, that whatever they give in this life will be abundantly repaid to them in another. Cowardice seems a constituent part of their character, and many of them will not even venture to touch a gun, though, as we have shown, they may on occasions be aroused, and almost all exhibit wonderful power of enduring torture. Their women are by no means of so chaste and temperate a nature as the men, on the contrary, they give free reins to all their passions, and even when not sought for, will throw themselves in the way, and not hesitate to use every kind of allurement. During all their festivals the Jews frequently assemble at each other's houses for purposes of enjoyment, on which occasions they have dancing, and not unfrequently concerts, in which the women sing with the men. The dance is performed only by young girls, and consists, in a great measure, of indelicate attitudes and motions, which are loudly applauded by the spectators. Whatever be the rank or fortune of the entertainer there is always a bronze plate in the middle of the dancers, in which it is usual for the guests to throw a piece of silver, intended for the musicians. The young people of both sexes not unfrequently assemble for the purpose of singing spiritual songs. The intercourse between the sexes is here almost as free and un-

restrained as amongst us. The unmarried women generally wear a veil in the streets, which is laid aside by the married, and men and women are to be seen mixed together on the public walks. No difficulty is made about allowing a young girl to receive visits from an unmarried youth, provided he be of such fortune or prospects as to render him an eligible match: otherwise, he is not unfrequently forbidden the house, and then come intrigues, devices, and assignations, pretty nearly in the same way as we see those matters occur in Europe. If, however, the maiden consent to receive a ring from the hands of her suitor she is irrevocably engaged to him, and he can demand her from her parents; or, if they hesitate, appeal to the rabbis, who will declare that law, custom, and religion are in his favour. This gives the Jewish maidens a great power in regulating their matrimonial connection according to their own wishes, and as a sort of counterbalance to it, the daughters of wealthy persons, who would therefore be advantageous matches are subjected not unfrequently to a greater than ordinary confinement, in order to protect them from the plans of designing adventurers. As the girls are marriageable at ten, it may be supposed that no great art would be necessary to entrap them into accepting a ring, and if this can only be done in the presence of a witness, though there has been

no word of love spoken, no affections interchanged, the man is entitled to demand her from her parents, who, in such cases, are bound to comply, unless by giving a sum of money, they obtain his permission to return the ring. In this way very disproportionate marriages are sometimes seen to occur—a man of thirty to a girl of ten or eleven:—the more usual age for youth to marry is about fourteen or fifteen. When a marriage is decided on, and the parties are engaged by the form of giving and receiving the ring, the fathers go before the rabbi, to inform him of their intentions, to stipulate the conditions and the quantity of money, goods, &c., which each is to give his child. All this is entered in a registry, kept for the purpose, in the presence of the parents, who sign it with the rabbi, and each of them then returns home, after having fixed the wedding-day.

For six days previous to that agreed upon, the friends of the betrothed assemble every evening, the one at the house of the other, to be entertained with music, eating, and drinking. The Saturday preceding the wedding, all the friends of the bride assemble at her house; thither repair the lover, and all his friends; but on this day he does not see her, as she remains in a private apartment, into which he is not allowed to penetrate. The whole evening is passed in singing songs, in drinking liqueurs, and

eating sweetmeats. On Sunday evening the friends of the maiden repair to the house of the youth, and then pass the night in the same manner as had occurred with them on the previous night. The bride, however, does not go, but is attended by a number of her female friends, who regale her with music, and themselves with the good cheer which is provided.

The day fixed for the ceremony is always a Thursday, when neither of the parties has been married before, but if either of them have been previously married, the day is changed to Wednesday. The bridegroom must clean up his house, and decorate the nuptial chamber in the best style he can afford; the court-yard is strewn with tapestry, the beds are adorned with draperies as rich as possible, wax tapers and lustres of coloured glass illuminate the apartments, all the galleries of the house also are lit with variegated lamps, refreshments are prepared, and always a large quantity of liqueurs and conserves. The bridegroom has sent his friends to receive the dowry promised him, and which consists of a certain sum of money with clothes and jewels. In the afternoon her female friends congregate to pay their compliments to the bride, and dress her out in the finest clothes which she possesses. The inside of her hands, and the soles of her feet are stained red; red figures

are traced on her forehead, on each cheek a triangle of the same colour with a gold leaf in the centre. Her eyebrows and the edges of the lids are blackened, her hands, from the bend of the wrist to the tips of the fingers, covered with black lines drawn zig zag; her head-dress is tricked out with jewels and lace, finally they throw over her shoulder a kind of scarlet silk mantle, embroidered with gold. As soon as the sun has set, the relatives and friends of the parties, as well as those who are invited to the wedding, repair to the house of the bride; when they are all assembled, two old men take her by the hand, which they hold raised up, and leading her forth, commence the procession. In the assembly many persons carry lamps or lighted tapers, many women have drums or tambourines, which they constantly beat, dancing at the same time and uttering shouts of joy; many men carry bottles of liqueurs and others glasses. It is with all this array, and making a tremendous noise, that they advance towards the house of the bridegroom; from time to time they cause the bride to rest, by sitting down on the benches that are along the streets, her conductors seating themselves at each side of her. Liqueurs are at the same time served out to all who present themselves, they dance, singing or rather howling, the women utter their cry of festivity, *yon*, *yon*,

yon; those of the neighbourhood who had not been invited to the feast, come running out with loud shouts, those who have tambourines beating them, dancing, and crying *yon, yon,* with all their might. At length, after having made three or four rests of this kind, they arrive at the husband's, whose friends present themselves at the door, receive the bride from the two old men, and conduct her beneath the gallery to a place where cushions are prepared for her reception, while the musicians placed there to await her immediately strike up. All present accompany them, singing, eating, and drinking, all at the same time. After she has sat there for half an hour, the two old men again take the bride's hands, and conduct her to the nuptial chamber, where they make her sit down on a seat placed for that purpose in the midst. The musicians, who have followed her, squat down before her, and the chamber is crowded with as many as it can hold. The husband, who had not previously appeared, now comes and places himself beside his wife. Behind her stands her mother, who covering her temples with her mantle, throws a corner of it over the head of the bridegroom; the rabbi then advances with a book in his hand, and recites some prayers, during which the bridegroom places on the right hand of the bride a ring set with brilliants, and at this moment all the assistants sing

aloud, and the women cry, *yon, yon.* When the ring has been given, a goblet full of wine is brought, of which the young married people drink, each a little, after which it is passed round the company until finished.

Meanwhile the musicians are not idle, and the assistants sing in concert. When the rabbi has finished prayers, he draws from his pocket a piece of paper, on which is written the receipt that the bridegroom gives his father-in-law for the dowry. This he reads aloud, and hands it to the latter, telling him to preserve it, as it will enable him to recover the fortune if ever his daughter should be repudiated. This ceremony terminated, the bride places herself cross-legged on a cushion, and some of her female friends come to converse with her; the others return to the galleries and the court-yard, where the music is now resumed, with a constant supply of pastry, sweetmeats, and liqueurs. Soon the bronze plate is laid down before the musicians, and the dancers succeed one another almost without intermission. As soon as the dance has commenced the bride quits her chamber, and comes to take her place in the middle of the company. The song, the dance, the music, and the feasting, continue until midnight, at which hour every one retires, and the new-married couple are left alone. Next morning the bride receives a visit from her

mother, but neither she nor the bridegroom can leave the house for eight days. At the end of this time the husband goes to dine with his father-in-law, and on his return from thence, he and his wife are free to live like other married people. Thirty or forty days after marriage, the wife goes to her father's on a Saturday morning, where the husband joins her after coming from the synagogue. They both remain there for a period of four days, during which there are further festivities, and on their return home the father is obliged to make the daughter some present, in order to insure which she generally takes care to be very amiable during the visit. When it is clearly evident that she is pregnant, the husband goes to announce it to all the family, and particularly to his father-in-law, on whom devolve the expense of providing the first baby-clothes. Of these he must have a double set, as male and female infants are not clothed alike. As soon as the young woman is delivered, the father and mother come, bringing the baby-linen, to which they always add some presents for the mother. If the infant is a boy it is circumcised and named on the eighth day, after which there is a feast; but if it be a girl, there is generally no ceremony.

Polygamy is not permitted amongst the Jews; they are allowed but one wife, and are even obliged

to take an oath to be faithful to her, but they may divorce her for certain offences, and marry another. In such cases the husband returns the wife's fortune, and keeps the children he has had by her. The Jewish women confine themselves almost entirely to the management of their domestic concerns, and as they are forbidden to have slaves, they do the greater part of the work themselves. They are not, however, kept in such degradation as the Moorish females, for after having prepared the repast, and served it up to their husbands, they will sit down with them and partake of it. The children of both sexes, too, when they are somewhat grown, sit at meals with their parents; those who are younger dine separate. The establishments of the wealthy are well kept, and their meals nicely served; but amongst the poorer, and even the middle classes, the most disgusting filthiness prevails, and as they use considerable quantities of rancid oil in preparing their food, and live crowded together in great numbers, the combined effects of these acted on by such a powerful sun may readily be conceived; in fact, Mr. Riley found it so overpowering, that a single peep into an apartment of this kind, which he describes as "nearly filled with filth of all kinds fermenting in rancid Argona oil," brought on an instantaneous vomiting, which lasted for about two hours without intermission, until his stomach was

completely empty, and had thrown up besides a considerable quantity of blood. The education of the young Jews is generally of a better description, and more carefully attended to, than that of any other of the nations dwelling on the Barbary coasts. It in fact opens the way to highly lucrative situations, as wherever an interpreter, a secretary, or a negociator with foreign nations, either in the way of politics or commerce is required, there a Jew must be employed, as none others are qualified, and the advantage which they thus possess they are naturally anxious to transmit to their children. For this purpose they have numerous schools, each under the conduct of a rabbi, and generally held in the vestibule of the synagogue, to which all their male children, whether rich or poor, are sent. These schools are of two grades; to the first go boys of from four to eight years old, who learn merely to read, commencing with the letters, and then proceeding to spell. Those who spell do it singly under the eye of the master, that he may correct them when wrong, but those who are sufficiently advanced to read themselves, read in class, many together, in a loud voice, chaunting the words, and moving their bodies as they do at prayer. The rabbi has before him the chapter they are reading, and never fails to detect any mistake that may be made by any individual, which he corrects by

repeating aloud the word which was improperly delivered. The first books placed in the hands of children, are those of daily prayer, then the Old Testament, and after that ancient history. In these primary schools one rabbi will sometimes manage as many as thirty pupils, but in general there are two or three to that number.

In schools of the second grade, where writing and the first rules of arithmetic are taught, there are always several rabbis, and as many as sixty pupils. Each of these kneels or squats before a low bench, which serves as a table, and traces on paper with a reed pen, a copy which his master has written for him, in Hebrew characters, at the head of the page. They commence as in our schools by first writing the letters large, then small, and finally in cursive or running-hand. When the scholar has arrived at this, no further copies are set him, but he is given a book, the Old Testament, or an Ancient History, of which he transcribes the text. Those who are learning arithmetic make the additions, subtractions, and multiplications, always in Hebrew characters. The Hebrew is the only language taught in the Jewish schools; they speak Arabic amongst themselves and with the Mohammedans, but they neither read nor write it. Punishment is inflicted with a good deal of severity, the rabbi seldom using his hand, but

generally a strong ox-hide thong. In the schools of the second grade, where the boys are more grown than in the first, the rabbi takes the one to be punished, and places his feet in a noose fastened round a post, and to the ends of which is attached a stick. This the Rabbi twists until he has so tightly screwed up the culprit, that he cannot move without falling; he then takes the thong, lays it on him, and leaves him tied up for a length of time proportionate to his fault. The expense of education is very low, in schools of the first grade, from a penny to fourpence a week, according to the wealth of the parents, in those of the second, about twice as much, the rich always paying more than the poor.

For such children as are totally unable to pay, there is a school maintained at the public expense, in which both the grades abovementioned are combined, so that there is no Jew so low as not to be able to read the contents of the Sacred Volume in his own tongue. The gratuitous school at Algiers contains about a hundred pupils, and is conducted by three rabbis, who receive each a salary of about five shillings a week in addition to their general perquisites as rabbis.

The richer order of Jews are not satisfied with the education which can be provided at home, but generally send their sons, after having passed the

public schools, to study commerce and languages in Spain, France, Italy, and even in England. In consequence of this, several of them are to be found capable of conversing in the tongues of these several countries, and possessed of considerable information on general topics. For this reason they are in constant communication with all foreigners who may visit the country, and as, according to Mohammedan institutions, all Christians who have not their own tents or houses are obliged to lodge in the Jew quarter, a new bond of connection, and a new source of emolument, are thus opened.

The female children of the Jews have not the same advantages as the male. Schools exist, but the only instruction given is in sewing, embroidering, and making up fine work; there is not perhaps a Jewish woman in Algiers who knows how to read. Of their accomplishments in music and dancing we have already spoken. They are early associated with their mothers in the management of domestic concerns, and they become most admirable housewives: their liqueurs are of the highest perfume, and most delicate flavour; and their pastry and sweetmeats Ali Bey declares to be perfection.

The following extract of a letter from Dr. Naudi to the Rev. C. S. Hawtrey, dated Malta, October 15,

1816, contains so many curious particulars respecting the state of the Jews in Algiers, that it has been deemed expedient to annex it as a supplement to the preceding chapter.

"DEAR SIR,

"I take the liberty to write to you, for the first time, as a Secretary of that benevolent Society for the promotion of Christianity amongst the Jews. Having had of late your last Seventh Report of the Committee, I was able to know your present direction and proceedings; so I hope to be able to correspond regularly with the Society, and give her the accounts I may occasionally learn regarding the Jews living here and in our neighbouring parts. There are many at Algiers, one of the chief towns on the coast of Barbary famous for piracy, where revolutions and rebellions succeed often, and where of late the English army and Lord Exmouth's navy were for subduing the Dey and destroying his kingdom. Among the reports we had about the actions which took place at the English invasion, I had some about the present state of the Jews in that place. The Jews, as you may likely know, live in great numbers on the northern coasts of Africa: as at Tripoli, Tunis, and Algiers; and they are every where rich and opulent, on account of their doing all the business and commerce among

the Turks, who in general are more ignorant than themselves, and uncivilized. I do not mean to give you the account of their situation in all those parts, but shortly some hints of their present state at Algiers. No where in Barbary was the Hebrew nation more free and better considered than they were at Algiers about the year 1804. At that epoch, very remarkable for the Algerine Jews, a tumultuous rebellion rose up in the neighbourhood of the town, and the Jews were unjustly charged with the crime. The traitorous promoters were persons in the government, and nearly intimate with the Dey too; but as some of these gentlemen borrowed money from a merchant Jew, the Jews were considered as the perpetrators, notwithstanding they were not concerned at all in the affair. The Sultan's reasons were, that had it not been for the Jewish money the riot in all probability would not have taken place; *ergo*, the Jews should be considered as the true revolutionists: *causa causæ est causa causati*, which, I am sure, in the case of the Jews, in 1804, was a very unjust induction. They were, therefore taken away, tortured, and racked in a variety of barbarous ways, and made to suffer every kind of torment, particularly that most terrible one, of being suspended alive by a long rope on the outside of the tower walls, having hooked-nails thrust into different parts of the body,

often under the chin bone, so as to suspend the body perpendicularly. Several hundreds lost their lives in this desperate way; others were punished by burning, some by stripes; and the greater part, by confiscation of their goods and properties, were reduced to a state of poverty. Those who had something to lose suffered by this latter means; and bastinados, gibbets, and impalings, as is generally the case in all despotic countries, were administered to those who had nothing to lose. This contingency was the cause of great migrations of the Jewish people from Algiers to other parts of Barbary, particularly to Tunis. Numbers of the more religious among them, imputing the general persecution to an advice, or warning from Heaven, to leave distant countries, and concentrate in the Levantine parts, *resorted to Palestine and to the neighbourhood of Jerusalem, as if the time of their restoration was at hand.* The state of the Jews at this present time in Algiers is as follows:—There are about nine thousand; and several synagogues, but the principals are eight, viz. 1. Synagogue called Sucbira; 2. The Hara; 3. Tavet Lahoun; 4. Lacbira; 5. Talmud tora Iscibecchivi; 6. Dor Sucktofa; 7. Tunabdar Aznizar; 8. Dor Hasnarb. There are several other synagogues privately kept by individuals. At Algiers the Jews are directed

by one of their nation, who is with them as a despotic king: he is an inappellable judge in controversies, is elected immediately from the Dey, and his power extends over all the Jews within the Algerine territory. In inflicting punishments he is limited to the bastinado; the pain of life depends upon the Dey, who certainly disposes of it not very sparingly. The customs of the Algerine Jews are the most polite of any of those who live in Barbary; they are undoubtedly the richest. Before the year 1804, they enjoyed a number of privileges, so as scarcely to be distinguished from the natives and other foreigners, of which they are now deprived. The ceremonies and rites of the Jews of Algiers are nearly similar to those of the Jews of other parts. The main difference to be remarked is, that these may have three wives at a time, whom they may repudiate in an instant, without adducing any other reason than their own will. Repudiations happen not very rarely among them. They do this, and give it too a religious aspect; such as, they repudiate their wives that they may be better able to look after their duties, by living a simple and more religious and quiet life; but this inquietude is often thought to exist where it is not in reality, and of course wives are left without any reason whatever. In the migration of 1804, great

numbers so left their families, who, on their following them, were received at Palestine with kindness. There are several Rabbins, who are maintained from the common funds. The questions and differences between one Jew and another, where the natives, or people of other denominations, are not concerned, are decided by the rabbins, who certainly in their decisions are not the most delicate in investigating truth. At Algiers the Jews pay weekly a tribute of two hundred Spanish dollars to government. The present chief of the Jews at Algiers is Mr. Jacob Crav Bacri. The commerce of the Algerine Jews is not confined to Barbary, but extends to all parts of Italy, particularly to Leghorn. The town of Algiers is large, well watered, the streets are straight, but too narrow; the harbour is small, but commodious. The country around is beautiful, very fertile, abounding in fruits, and victuals are in good price. Being persuaded of what your Society may advantageously do if its interests and proceedings increase, I shall never fail to do all in my power towards informing you of what may be conveniently necessary, as to promote in some way the spiritual happiness of our fellow-creatures, the Jews, in these Mediterranean parts, where they are most crowded, and live in the darkest state of ignorance. Here I would make some observations about their present state, if the

limits of a letter could allow me. But I advance to you with pleasure, that the Jews of this present time are not so pertinacious as they were in times past, and that when once converted to Christianity they prove good pious characters, the most active members of the church of Christ, and, in Barbary and in the Levant, are well fitted to promote the spiritual welfare of their late fellows and brethren the Jews: of this we have good example in the person of Mr. Murtheim, of Mr. Sham, Cavapeteti, and many others, *who are so happily employed in the promotion of the common cause in different parts of Africa and Asia, and in the islands; but more particularly Mr. Murtheim, so useful a member of the Christian faith, and who was persuaded to the truth, as you probably know, through the means of your Society.* A Jew from Tedoest, an ancient town in the province of Hea, in the Morocco empire, with whom I am often here, and to whom I gave some of your tracts, and the two Gospels printed by the Society, assures me, that a little exertion paid in his country by some good active man could produce great profit to that people. Tedoest contains about five hundred dwellings, and is the capital of the province. It was entirely destroyed about the beginning of the last century, and built again by the Jews, *and now (which is very particular) is inhabited only by this people.* The

Tedoestine here with us, I am in hope, is not far from discovering the Gospel truths, and embracing publicly God Jesus, the anointed Saviour and the Messiah.

CHAPTER IX.

TURKS AND KOLOOGLIES.

Turks scarcely now exist as a separate race in Algiers—Their original introduction and settlement—Mode of recruiting—Treatment of recruits—Number and power of Janissaries—Small pay and allowances—Privileges—Mode of electing Deys—Story of Baba Mohammed—Turks exhibit coolness, courage, and equanimity—Their vices—The Kolooglies—Who—Given to several indulgences—General character and appearance—Appearance of Turks—Dress—Mode of life—Commerce—Never engaged in agriculture—Indolence of Kolooglies—General want of Education—Religious ideas—Not very superstitious—Burial places.

THE Turks are no longer to be found at Algiers as a ruling caste; their dominion, and almost their existence, in that country terminated with the French victory, and most of them have in consequence sailed to other lands, or, remaining, sunk quietly into the general mass of the population. Yet their influence was too unbounded, and their power too severely exercised for a long succession of years, not to have made impressions on the habits and manners of the people, which could only be elucidated by a reference to the causes whence they sprung. For this reason we have found it necessary to speak of the Turks, though absent, as yet present, and, by a short account of their domination

and existence in the country, to explain the numerous peculiarities which thence had their rise.

In our Historical Preface will be found the causes which first introduced the Turks into North Africa. It will there be seen that they were called in to counterbalance the overweening influence of Spanish power, and like many other protectors, eventually enslaved the people whom they professed to defend. In this particular instance, indeed, there seems to have been little force put on the inclination of their weaker friends. Barbarossa the Second, conscious of his inability to resist the Spanish empire, then in all its pride and glory, under Charles V., voluntarily offered himself and his kingdom as a fief to the Ottoman empire, upon conditions of receiving protection and assistance. The Sultan, Solyman the First, accepted his offer, and sent him a body of Janissaries, who, being reinforced from time to time, became the nucleus of that celebrated force, which for so long a period not only overawed the barbarous tribes, by whom they were surrounded, but even kept civilized Europe in dread of their prowess, and compelled not only the weaker, but the stronger maritime powers to do homage to their piratical flag, and purchase immunity from their audacious incursions. We have already shown how the connection between Algiers and Constantinople became less intimate,

though their mutual interest prevented a total rupture. On conditions of paying an annual tribute to the Ottoman Porte, the Algerines, in other words, the Janissaries we have described, were allowed the privilege of electing their own governor, and, as their numbers were, from age, from the chances of war, and other causes, liable to a constant decrease, they were further allowed to have at Constantinople and other cities of Turkey permanent recruiting establishments charged with obtaining volunteers, of whom a considerable number were annually shipped to man the corsair fleets. To this arrangement the Sultan the more readily consented, inasmuch as it served to clear his dominions of numbers of turbulent and unsettled characters, nay, to promote so desirable an end, he granted certain favours and immunities to all who should enlist, insomuch that any criminal pursued by the officers of justice, no matter how great his offence, provided he could escape and enter the Algerine service, was free from punishment, and might walk the streets with impunity, until the period for his embarkation arrived. Every year the Dey sent a vessel to Smyrna to take in his new recruits, and bring them off for active service. As soon as this vessel, bearing their future comrades, had arrived in the offing, the Janissaries from the several barracks set off in boats to visit them, and

each endeavoured to engage as many as possible for his own company. He who could secure any, instantly caused them to enter his boat, and rowed off for the barracks, where the new comers were received with great demonstrations of joy, and a feast given in honour of their arrival. In this manner the captain found his vessel unloaded without any trouble on his part.

On the day of their arrival the recruits were all marched up to the palace by the several bashees, or colonels, and presented to the Dey, who assured them of his happiness at their arrival, and his confidence, that in zeal and courage they would rival his former supporters. The presentation being completed, a full suit of clothes, together with a gold sequin was presented to each, and they were marched back to their respective barracks. As the recruiting establishments for the Algerine service were by no means particular, but accepted all sorts of persons that offered themselves; it consequently happened that they sometimes imported persons who were not Mohammedans. To remedy this inconvenience, the Dey gave orders that on the third day after their arrival, the conscripts should be visited and inspected by a surgeon. Any who were found not to have undergone the necessary operation, were forthwith circumcised, being made first to pronounce the simple formula:—"There is but

one God, and Mohammed is his prophet," which is the only ceremony necessary for introduction into that religion. When the surgeon had completed the operation, they were all inscribed in the muster roll of the militia, and were thence considered entitled to all their prerogatives and privileges. These were of a very extended nature, and it is little wonder that being thus conferred at once upon persons generally of the very lowest rank; they should have elevated them beyond all moderation, and rendered them tyrannical and capricious in the exercise of their authority. "These recruits," says Shaw, "are generally people of the meanest state and condition; yet, after they have been a little instructed by their fellow soldiers, and have got caps to their head, shoes to their feet, and a pair of knives to their girdle, quickly begin to affect grandeur and majesty, expect to be saluted with the title of *Effendi*, or your grace, and look upon the most considerable citizens as their slaves, and consuls of the allied nations as their footmen."

The number of these Janissaries at Algiers was by no means constant, sometimes amounting to ten, or even twelve thousand, at other times falling so low as three, or even two; but whatever might be their numbers, they always asserted and exercised the same unlimited authority over the rest of the inhabitants, and so completely were these intimidated,

that a thought of resistance never appears to have occurred to them, and a few companies of Turks domineered over many hundred thousands of northern Africans. To ensure the continuance of this unaccountable predominance, they resorted to every means of exalting themselves and degrading their trembling subjects. The person of a Turk was as sacred at Algiers as that of a king is in Europe; and for having murdered one, the punishment was to be burned alive or impaled. When it happened that a Janissary was assassinated in any city, or within the territories of any tribe, the Aga, or commander of that body, set out at once at the head of his cavalry to seize on the guilty persons. If they had succeeded in making their escape, he took twenty or thirty fathers of families belonging to the tribe, and brought them to the Dey, who generally ordered their heads to be cut off. Two years before the conquest of Algiers by the French, a Janissary who had gone out to live at free-quarters amongst the people of Metijiah was one day found dead in a marsh, where to all appearances he had been drowned. As soon as it came to the ears of the Aga he sent a detachment of cavalry, which seized on forty fathers of families from the nearest tribe, and brought them all to Algiers. The chiefs of many tribes assembled along with the chief of that to which the victims belonged, and came before the

Dey, protesting their innocence of the death of his Janissary, and offering a sum of money as a ransom for the men whom he had taken. The Dey affected to believe their protestations, received the sum which they offered, and said, "You have only to go to the gate Bab. Azoona, where you will find those whom you seek." Happy at this instance of unexpected lenity, and anxious to embrace their kinsmen, and acquaint them with their release, they hurried to the gate, and found them all suspended by the neck from the battlements of the wall. In fact, all the debasing effects of absolute power on the natural man, in throwing open a wide and unchecked field for the display of his worst feelings and passions, seem to have been to the utmost exemplified in the Turkish character. Bravery and generosity are traits which they are generally allowed to possess; but in these lands, where they exercised so despotic a sway, their bravery had degenerated into brutality, and their generosity into licentiousness. Still their severity seems to have had the effect intended, and that which would have stirred more noble minds to revolt, but increased the abject slavery of the Moorish population. A single Turk could safely traverse the country where at this moment the French cannot venture without several battalions, and, adds M. Rozet, "three thousand Janissaries maintained order and subjec-

tion through a kingdom two hundred leagues in length by eighty in breadth, while we, with a standing army of fifteen thousand men, can scarce guard a diameter of three leagues round the single city of Algiers."

The power of the Janissaries extended not only over the people, but even reached the Dey himself. Never were the prætorian bands, in their most turbulent days, more absolute king-makers than these turbaned warriors. If once they had decided on the incapacity of the reigning Dey, there was no persuading them to reconsider their verdict; no offer of compromise, or promise of amendment was listened to, the unfortunate ruler could not even escape by resigning all his dignities and retiring into private life. Nothing satisfied them but cutting off his head, after which they elected a new commander, to whom they swore allegiance, and then the tumult was at an end. When a Dey had been thus decapitated, it by no means followed that any of his family was appointed as his successor; on the contrary, the choice generally falls on some adventurous soldier, perhaps the Aga, or sometimes even the youngest of the Janissaries, if he had evinced uncommon hardihood, and shown himself prominent in the revolt. The highest station was thus open to every adventurer, and this was one of the reasons, together with unbounded prospect of

plunder, that so constantly furnished their army with bold and enterprising spirits. Without this, indeed, so dangerous a service might soon have wanted hands. The pay, accommodation, and provisions were of the lowest description. Each soldier at his first entrance into the service, received about two pounds of coarse bread a day, and rather less than two shillings a month in money. A slight addition was made to this for every year he served, but he was required to supply himself with arms, uniform, and even ammunition; at least, when not engaged in actual service: in which case, whether going to war, or making a predatory incursion on the Arabs and Berbers, they were supplied from the Dey's magazines. They were allowed, however, in addition to their regular pay, a certain proportion, according to their rank and services, of all prizes made by the corsairs, of the rates paid for the entrance, and clearing out of merchant vessels; of the sums exacted for the ransom of slaves; and of the tribute sent in by European powers to obtain for their ships the permission to trade, without interruption, in the Mediterranean. Still, as a matter of mere emolument, the rewards were by no means adequate to the risks; but numerous important privileges and immunities were annexed, which, added to the vague prospect of unlimited power, never failed of filling their ranks.

The Dey himself was only looked on as the first of the Janissaries, and his situation was not considered too high for the youngest to aspire to. On occasion of distributing their pay, which took place every second month, the Dey was always called the first by the Kojiah, or secretary, and received his pay, a very moderate sum, after which each of the other Janissaries was in like manner called by name, and paid in turn. Nor was the equality thus insinuated merely nominal, or confined to an empty ceremony. The Janissaries were exempt from all taxes and impositions; they might, if they pleased, undertake any trade or pursuit for their own private advantage, and were only required to fight when called on, and to assist in collecting the Dey's tributes. Punishment they rarely suffered, except in cases of mutiny, or refusal to perform duty when in actual service, and even when it was inflicted, it always took place inside their own barracks, that none of their body should be disgraced by being bastinadoed in sight of the Moors and Arabs. Every man succeeded, according to his standing, when any vacancy occurred, and in no instance could favour or affection be shown, except in the choice of a few of the leading officers of state, who were generally selected by the Dey himself. Promotion, however, amongst the Janissaries advanced regularly, and when any of them arrived at the

rank of *Yiah Bashee*, or Colonel, he became, *ex officio*, a member of the Divan, or, as it is more properly written, the *Dou-wanne*. Exchanges were permitted between two Janissaries, the one purchasing the standing of the other, to the full rights of which he was thenceforward entitled, while the other had no longer any claim to them, but fell back exactly into the position of the one to whom he had sold. By this arrangement the rank of all the rest remained unaltered: the contracting parties alone changed. The rank of Dey, as well as of those to which he held the appointment, by no means followed so just and well-regulated a principle. In these the caprice and chance incidental to despotic governments were continually exemplified. Baba Mohammed was a young Mussulman of the province of Caramania, where he had been enlisted, and whence he had come to try a corsair's life at Algiers. He was distinguished even from his youth by a courage that nothing could daunt, and a coolness which nothing could disturb. For a short time after his arrival he was actively employed, and in the taking every prize, and confronting every danger, he was even the first, so that he had gained the admiration and applause even of his elders, long inured to similar conflicts. In consequence, however, of a cessation of hostilities, he was recalled with his vessel to Algiers, and

then for some time languished in peace and indolence. But his was not a spirit to be systematically idle, and, finding that there was no further call for his services as a warrior, he determined on exhibiting the prudential part of his character, and turning a tradesman. For this purpose he left the barracks, took and furnished a small shop, which he stocked with slippers, pipes, tobacco, and other articles, sure of a speedy sale, and turned all his attention towards realizing by honest industry a sum which he had originally hoped to gain, by the more rapid, though less certain mode of open piracy. While thus employed, and fortune seemed smiling on his exertions, he was one day astonished by the appearance of a *Chouse*, a government messenger, at his shop, who delivered to him the Dey's order for his instant appearance. The Dey! thought Mohammed, why the Dey does not know there is such a person in existence as me! However, the messenger was urgent,—no excuse would be allowed, and Mohammed went, after first closing up his shop. The whole way he busied himself thinking what crime he might have committed, as he had no notion that he could in any other way have gained this unexpected and unwished-for distinction. His doubts were not of long duration, for no sooner had the Dey set his eyes on him than he exclaimed, "Who is this? This is not the Mohammed I sent

for." It was now the *Chouse's* turn to be astonished. "Your Grace sent for Mohammed the Red," said the Chouse. "True," replied the Dey. "Who lived in a shop," continued the Chouse. "But this is not the man," said the Dey. "Gracious Prince, his name is Mohammed," replied the Chouse. "That it is," said the slipper-seller, who had been going away, but now turned back to see how matters would end. "And," added the Chouse, "his beard is red." "He has spoken true," said the whole Court. The charge was too obvious to be denied. "And," concluded the Chouse, "I found him sitting in a shop surrounded by slippers, pipes, and tobacco." "*Mashallah !*" said the Dey, "it is the will of God—it is written. God has caused him to resemble the man for whom I had sent, in order that my Chouse might be deceived. Perhaps he has great designs for him—let us not be found to strive against them." The Baba Mohammed was in consequence forthwith installed in the office of captain of the guards, one of great trust and importance; from that he rose to be prime minister, and, finally, on the death of his patron, was unanimously elected Dey, affording one of the few instances in which the office had been attained without bloodshed, and administered without cruelty.

The Janissaries formed the standing army of

Algiers, but in case of war or any sudden irruption, the Moors, Arabs, and Berbers were called out, and forced to serve at their own expense, receiving no other reward than whatever plunder they could secure. They were always very indifferent soldiers, making one or two violent irregular onsets, in which, if they were foiled, they dispersed and fled, unless brought up again to the attack by the Turks, who always showed much greater steadiness and perseverance. When the garrison of the Emperor's castle were compelled to evacuate it, in consequence of the violent cannonade by the French, which had almost reduced it to a heap of ruins, the Turks could be easily distinguished from the rest of the troops by the leisurely gravity with which they retired towards the city, while the Moors were running as fast as they could to escape the French fire. The day also on which the French entered Algiers they found the rest of the inhabitants shut up in their houses, while the Turks, unarmed, with a sad but stern look, stood in groups in front of the barracks to watch the French troops deploying by and taking possession of the magazines and batteries which had so lately been theirs. The following day also came another trial of their equanimity. The capitulation entered into with Marshal Bourmont was, that they should lay down their arms; to enforce this a strong detachment of infantry proceeded to

each of the barracks, and as soon as the summons was given, the Janissaries, without a single observation, advanced separately to the centre of the court, threw down their arms in a heap and retired, without even bestowing on them a single farewell glance. Their virtues, however, for such equanimity and fortitude must be considered in barbarians, were sullied with many vices. Indolence, so natural to the inhabitants of warm climates, was often exemplified in them in the highest degree, and, when not excited by the approach of an enemy, or the prospect of plunder, they would sit whole days cross-legged smoking a pipe and drinking coffee, or employed in passing through their fingers a chaplet of beads, which they not unfrequently carried in their hands. Cruelty also formed a strongly developed trait of their character, and was chiefly exhibited to the unfortunate people whom they held in subjection. The Jews particularly suffered from it; and it was no uncommon thing to see one of them, if he ventured to ask a Turk for money that had been for a long time due, receive as his only answer a thrust of a yataghan through the body. It was a daily practice with the Janissaries to walk out into the country, destroy the gardens, and break down the hedges of the Moors and Arabs, and maltreat the master and his slaves, if they attempted to offer the least opposition; they

used even to enter the houses and tents, eat and drink to their full, insult the women in presence of their husbands, and refuse to go out until a handsome sum of money was given them. The following piece of atrocity was related to M. Rozet by an Algerine Jew as a circumstance well known; he even pointed out the house in which it was said to have occurred:—About three years since two soldiers of the Turkish militia arrived towards nightfall at a hut, the master of which was absent. The women received them with every possible hospitality, nor did they even refuse the last favour, sensible that death would be the alternative. The next morning, before departing, the Turks called for breakfast. Fruit, milk, and a fowl were placed before them, but the fowl wanted one of its legs. "What is become of the leg," said one of the soldiers to the woman of the house who was waiting on him. "My child cried so much for it," replied she, pointing to a fine little boy about three years old, who was crouching to the ground, "that I was forced to give it him." "Bring him to me," replied the soldier. The poor mother all trembling arose, led forward the child, and, throwing herself on her knees, prayed with uplifted hands that he would do it no injury; but the barbarian, without replying a single word, seized it by the feet, and with a single blow of his heavy scimitar cut off its

left leg, which he threw at the kneeling mother, saying, " Thus does a Turk revenge himself when trifled with."

But the sexual propensity is undoubtedly the ruling passion in the Turkish character. The Janissaries who married, lost a part of their privileges, as it was of course the object of the Dey to discourage as much as possible too great an intimacy between them and his other subjects; yet, despite of this, great numbers of them took wives from the Christian slaves, or the daughters of the Moors, and the children who were born from these unions, were known by the name of Kolooglies. The name, however, was more particularly confined to the latter class; the former, or children of Turks by Christian slaves, were in all respects looked on as Turks; they might enter the militia, enjoy all its prerogatives, and aspire to all dignities, even that of the Dey himself not excepted. But the children of Turks by Moorish women were by no means equally favoured. They were excluded from the militia, prevented serving, except when there was a general muster, looked on with extreme suspicion, and almost reduced to pass their lives in inactivity. Their natural disposition seemed wonderfully to accord or accommodate itself to this arrangement, so that the Kolooglies generally spent their whole life in the pursuit of sensual indul-

gences, they were thoughtless, gay, and dissipated to excess, seldom laboured, took much delight in rich clothes, and indulged themselves in every extravagant whim, which as their fathers were generally either rich themselves, or had married the daughter of wealthy Moorish proprietors, they were thus enabled to do. They were generally fine looking men, well made, and rather inclined to corpulence, as might be expected from their mode of life. They had a skin as fair as most southern Europeans, and the muscles well developed; but all their motions were languid and careless, even beyond those of the Moors. To strangers they had an air of cordiality and good nature, which was very pleasing; but they had little sense of honour, no spirit or energy, and seemed to live merely for the purposes of gluttony, drunkenness, and debauchery.

The parents of these joyous debauchees generally married them at a very early age, in the hope of placing some check on their licentious dispositions, but it seldom proved of any avail. Inconstant by taste and disposition, they remained but a very short time faithful to their wives, and soon gratified their propensity for variety, by taking concubines or resorting to public courtezans, of whom there were considerable numbers. Stimulated thus by their natural disposition, by the glowing warmth of their climate, and by constant variety, it is no

wonder that they should, at an early age, have died exhausted and worn out, after having run the full range of sensual enjoyment, and tried every art to reawake their jaded and dormant feelings and propensities.

The Turks at Algiers, says M. Rozet, were all fine men, perfectly well made, of a stern appearance, the features well marked, and the complexion as fair as that of Europeans. Indeed the Turks as a nation are exceeded by none, and the absence of personal deformity, so generally remarked as one of their characteristics, may in a great measure be referred to the free and unfettered state in which when children they are allowed to use their limbs, in place of being bound and swathed up as infants are amongst us. Nature has therefore free scope, and they grow up erect and fair, preserving all their due proportions, and exhibiting perfect specimens of manly vigour and deportment. In dress they differ little from the richer order of Moors, except that the Janissaries generally choose more delicate colours, and wear the turban rather flatter, which is folded round with a cashmere or other shawl, of very fine texture. Nearly the same description will apply to the Kolooglies, except that they are still more sumptuous in their attire, and exhibit much taste and coquetry in its arrangement and display.

As to their mode of living, it is nearly identical with that of the higher order of Moors before described, and Turks, Moors, and Kolooglies, may be seen indiscriminately mingled on the public walks, in the coffee-houses or the barbers' shops; the Turks and Kolooglies, however, are more given to the indulgences of the table than the Moors, and the Kolooglies will drink freely of wine and other liquors, without much regard to the prophet's prohibition.

A great part of the Turks established in the Algerine states maintained themselves on their pay, and the share they had in the prizes made by the Corsairs; but many of them engaged in merchandise and had shops, in which they sold stuffs, jewels, essences, and other articles of luxury. For some few days after the taking of Algiers, the Turks still kept their shops open, and the French officers, who often had occasion to make purchases, then bore testimony to the honesty and good faith with which they were always treated. The price asked is never extravagant, and never departed from; if you offer them less than their demand, the reply is, "It is impossible, we never overcharge." The Turks possessed several country residences in the environs of Algiers, situated in the midst of beautiful gardens, kept with the extremest care, and in which they had the rarest and choicest flowers. Fields inclosed by hedges, contiguous to each man-

sion, formed the demesnes; these fields, as well as the gardens, were cultivated by slaves and Berbers, who hired themselves for the purpose; but never did a Turk touch a spade or mattock, agriculture was in their eyes a degrading art; a prejudice common to them with other warrior tribes.

"As for the Kolooglies," says M. Rozet, "I do not remember to have seen one of them exercise any art or profession in any of the African cities through which I have been [1]. They seem to me to live generally on the fortunes bequeathed them by their fathers, which they had accumulated from their shares of prizes during their corsair life. Many of them possessed country residences and estates;

[1] There is a striking discrepancy between this and the account given by Signor Pananti: "Viewed with great suspicion by the Turks, the *Chiloulis* seldom rise to situations of trust or dignity. Many are employed as accountants and agents in mercantile houses, in which situations their intelligence and fidelity, have become almost proverbial. Although partaking of Turk and Moor, they are decidedly most attached to the latter. Numerous, strong, and united, many think that in the future revolutions of this place, a *Chiouli* will reign as Petion or Christophe at St. Domingo."

Signor Pananti has certainly viewed them in a more favourable light than any other author we can find, who speaks on the subject. Not to multiply authorities, we shall merely justify the picture we have given, in a great measure from M. Rozet, by quoting the words of M. Renaudot respecting them. "L'orgueil, l'envie, et l'avarice qui éclatent en eux ne tardent pas à détruire l'opinion favorable, qu'on aurait pu en concevoir. Ils sont gourmands et ivrognes; colores comme tous les hommes faibles; lâches et paresseux, comme les Maures. Ils enveloppent tous ces vices et les cachent sous un masque de franchise et de bonhommie qui les rend les plus dangereux de tous les hommes."

We rather fear M. Renaudot goes too far on the other side.

but these were cultivated by slaves, whom they contented themselves with superintending and beating when they did not work well." In short, of all the inhabitants of Barbary, he pronounces them to be those whose manners are the softest and most voluptuous. They spend their lives in gardens filled with flowers, surrounded by their families or by beautiful women, and tended by young slaves of both sexes. They love splendid raiment, and affect particular elegance in the arrangement of their ornaments. Groups of them may occasionally be seen in the streets, holding hands by pairs, throwing themselves into graceful attitudes, and from time to time inclining the head towards each other in token of friendship.

From the general character and original extraction of the Algerine Turks, it will be readily supposed that their education was not of the highest kind. In fact, several of the Deys could not so much as sign their own names, nor was it considered a qualification for any other offices than those of secretary, keeper of accounts, &c., in which it could not conveniently be dispensed with. Such situations were, accordingly, not unfrequently in the hands of the Jews, or at least their assistance was required to eke out the talents of the Mussulman by whom they were held. The Kolooglies attended at the same schools, and shared the same

advantages as the young Moors; but it would appear that even at that early age, their constitutional apathy had appeared; they learn little, and generally remain vain and ignorant. Into matters of religion they carry the same laxity of principle and practice that they exhibit in their moral conduct. They are nominally of the Mohammedan faith, but pay little attention to its observances. They go occasionally to mosque at the hour of prayer; but with much less regularity than the other believers. They admit there is a God, but ridicule the idea of a future existence, which they say is only a fable invented to console men when departing from this. This, of course, shows that they are not very superstitious, and in fact, they are not to be seen, like the Moors and Arabs, tricked out in amulets and charms, nor do they occupy themselves in the same ridiculous ceremonies as those people.

The Turks are more strict in observing the law of Mohammed; they respect the Marabouts, and even sometimes go to consult them; but they are far from paying them the same blind adoration as the Moors and Arabs. If a Marabout was suspected of plotting against the safety of the State, the Dey and his officers make no scruple of arresting him, and cutting off his head. They were by no means superstitious, nor did they wear amulets

round their necks as a preservative against sorcery and evil spirits. They even laughed at such foolish mummeries. Their circumcisions and marriages were celebrated exactly in the same manner as amongst the Moors. They participated in the general respect which all the people of Barbary entertained for tombs. Almost every family possessed its own peculiar burial-place, surrounded by walls, planted with trees and shrubs, adorned with marble pillars, which sustained a gallery, and not unfrequently embellished by a *jet d'eau* falling into a white marble basin. Their tombs are constructed in the same manner as those of the Moors; but they are much more elegant, and better kept. The stones at each end are five or six feet high, and that at the head bears a turban sculptured on its upper part. In the middle flowers are cultivated. In the cemeteries surrounding Algiers, a great part of the Turkish tombs are of marble, wrought in Italy. The mason-work foundation upon which the four marble slabs rest, is often ornamented with earthen tiles, bearing figures engraved on them.

We have thus characterized the different races of men by whom the Barbary States are inhabited, and we think it will be allowed that sufficient distinctive marks have been noted for each, to prevent their again being confused. This is principally owing to the exertions of M. Rozet and other officers

connected with the late French expedition, whose researches have thrown a light on those matters which they never before possessed. Even our own laborious and accurate Shaw failed in eliciting these points with sufficient clearness, though we would almost say the fault was more in the age than in himself. Man was at that time considered a comparatively unimportant study. Those who travelled in foreign lands were expected to be precise in a description of their antiquities, their cities, their boundaries, their mountains, their rivers, and their seas; they were to note the climate, soil, and natural productions; botany was considered an interesting research; even some particulars about the animals of a country were acceptable; but when they came to man, though they might describe his commerce, his manufactures, his wealth, his power, and even the minutest particulars of his dress, yet he himself, in his physical and moral nature, in his varieties, from whatever cause arising, in his maladies, his adaptation to climate, and other local peculiarities, was not felt to be a subject of sufficient interest to justify a lengthened description; he was, therefore, dispatched in a few lines, while pages were spent in learned disquisitions on a mouldering brick, or sage conjectures as to the meaning of a half-obliterated inscription.

We have not felt it necessary to say any thing

respecting the Christian slaves of Barbary, though some would have it that they deserve to be noticed amongst its population as a distinct race. Their residence there was so totally accidental and unconnected with matters of local origin, their situation was so uninfluential on either the manners or customs of the natives, and for many years their numbers were so insignificant, that we cannot feel they deserve more particular attention than they have already received in our general historical notice. It only remains to conclude what we have to say in this division, that we should give a slight sketch of the principal diseases incidental to this coast, to which we shall annex a few words respecting their mode of medical and surgical treatment.

CHAPTER X.

DISEASES AND MEDICAL TREATMENT.

Climate not so unhealthy as in other hot countries—Diseases most prevalent—Cutaneous diseases—Leprosy—Possible causes—Ophthalmia—Causes—Night-blindness—Dropsy—Hydrocele—Deformities rare—Idiotcy—Hydrophobia unknown—Small-pox—Plague—Spreads rapidly—Want of precautionary measures—Ridiculous mode of enforcing them—Mortality in 1785-6—Poiret—Affecting narrative—Results of plague in 1799—Jackson—Plague in Tripoli—Tully—Procession to avert—Destructive effects—Quarantine in house of Christian consuls—Mohammedan faith—Instances of humanity—Of atrocity—Mode of receiving visitors during the plague—Symptoms—Remedies—Effect of plague on inferior animals—Medical knowledge of the Moors—Medicines chiefly used—Arabic prescription for the plague—Use of opium—State of surgical practice.

THE climate of Barbary is in general represented as sufficiently healthy, nor do its inhabitants appear to suffer from derangements of the cerebral or digestive organs to nearly so great an extent as those of other countries not farther removed from the Equator. Being rather an open country, and of an irregular surface, it is free from the pestiferous exhalations that are so fatal in the vicinity of dense woods or extensive marshes. Some collections of stagnant waters, however, are to be found, as in the plain of the Metijiah, and along their banks intermittent fevers, often of a malignant character,

are known to occur. Most frequently such places are left uninhabited, their insalubrity being notorious, or, at most, are only occasionally visited by a wandering tribe of Arabs.

The diseases most prevalent seem to be cutaneous, and they are to be met with of all degrees of intensity, from a slight rash or itch up to the most inveterate leprosy, or a state of almost general ulceration. The heat of the weather inducing an increased exertion of the functions of the skin, may in part be the cause of these affections, but it is no doubt wonderfully aided by the excessive dirtiness and want of attention to their persons, so manifest in the Arabs, Berbers, Jews, and Negroes, as very few amongst them are to be seen with the skin totally clean, while in the Turks and higher order of Moors, who make more frequent ablutions, and employ the warm bath, such diseases are comparatively uncommon. M. Rozet has seen many Arabs in whom the skin was so covered with tetters or ringworms that nothing else could be distinguished, and others, who mounted their horses and went about their ordinary pursuits, with large open ulcers on their legs, which they seemed totally to disregard. There is a peculiar form of disease, to which all, especially Europeans, visiting the country are subject, and which consists in the eruption of large, red, irregular blotches, with which the

whole body is covered by the end of the second day. These are attended by an itching so tormenting and incessant that it is impossible to rest or sleep until the eruption is fully out. If attended to, it is not dangerous, but if neglected, so that the eruption is suddenly driven in, the effects are often fatal. It frequently comes out after the use of the warm bath, which therefore would appear to be an appropriate mode of recalling it to the surface if it has gone in. The French officers used, on its first appearance, water impregnated with chlorine, or some of its salts, which proved very efficacious, but if the application was delayed until the eruption was fully formed it appeared to have no power. Leprosy is to be seen in its most aggravated form, and it is said has become in a manner hereditary, those affected with it being interdicted from all ordinary society, and thus forming communities and intermarriages amongst themselves. Near the town of Morocco, outside the walls, is a small quarter or village, called *Deshira el Jeddam*, the town of Lepers, entirely occupied by people labouring under this disease. Mr. Jackson was induced by motives of curiosity to visit it, though his Moorish friends endeavoured to dissuade him, as the disease is considered highly infectious. The inhabitants crowded to their doors to see the strange sight of a person in health voluntarily venturing amongst them. They appeared in gene-

ral of a sallow complexion, but not exhibiting much external disfiguration; some of the young women were even handsome, and had endeavoured to improve themselves by a liberal use of rouge on the cheeks, and *alkahol* to the eyes. Most of them, however, as is usually the case with these lepers, wanted the eyebrows, and some even the eyelashes, which took much from the expression of the eye. The leprosy breaks out in great blotches over the whole body, in some few forming one continuous sore, which frequently heals up, and at stated times breaks out afresh, but is never thoroughly cured. M. L. Lemprière, who visited the court of Morocco in his medical capacity, having been sent for to attend the Prince, who was affected with cataract and partial amaurosis, had frequent opportunities of seeing this complaint, and attempting its cure, yet he never found he could gain more than a temporary success. Lepers are obliged to wear a large straw hat, with a brim about nine inches wide, which is their badge of separation, as, upon seeing this on the roads, people pass to the other side, and avoid having contact with them. They are allowed to beg, and accordingly are seen seated by the side of the roads with their straw hat on, and a wooden bowl before them to receive the charity of passengers, exclaiming *Attanie mata Allah*, bestow on me the property of God; *Kulshie mata Allah*, all

is the property of God. In certain provinces, where the disease is very prevalent, it is attributed to the abundant use in their food of the oil argannick, which is said to be highly stimulating. Lepers are extremely sensitive of every change of weather, and upon the approach of cold or damp may be seen collected in groups, huddled round a fire, warming their bones, as they term it, which they say ache until the fine weather returns.

Ulcers and other sores are common on the bodies of all the inhabitants of Barbary, brought on, as is supposed, by the heating nature of their food, which, as we have said, contains quantities of oil, often rancid, together with tomatos, capsicums, long-pepper, and other such condiments.

Elephantiasis, or that disease which consists in an enormous thickening of the leg, until it has acquired the size and something of the rough appearance of an elephant's limb, is common, and attacks both males and females. In some the swelling becomes so enormous that they are quite unable to use the limb, but most of those affected continue to walk about, and attend to their occupations as usual.

Of inflammatory diseases, perhaps those affecting the eyes, are most frequently met with, to which the heat of the climate, the glare from the houses, which are almost universally whitewashed, and the

habit of sleeping in the open air, particularly at night when the dews are very heavy, principally contribute. One is astonished to see what a number of men, either blind or with some affection of the eyes, are to be met with both in the country and all the towns. To moderate the intensity of the light, which is extremely painful, those attacked by ophthalmia wear a piece of black crape over their eyes, which renders them particularly noticeable. From the unskilful method of treatment many of those cases end in total blindness, and little children, not more than ten or twelve years of age, may constantly be seen wanting sight. A more singular affection, yet not unknown in other warm climates, is that which Mr. Jackson describes under the Arabic name *Butelleese*, our *Nytalopia*, or Night-blindness. He says, that during his residence at Santa Cruz he had a young relative afflicted with this disease to such an extent that though he could see clearly during the day, yet no sooner had the sun set than his blindness came on, and it was painful to see him groping about with a candle in his hand, even with the assistance of which he was scarce able to discover his way. It is said that fowls are subject to a similar attack, and become unable to see so as to pick up small grains when once the sun has set. This principally happens to them on board ship, when also it attacks

man; and our fleets in the Mediterranean have occasionally been visited with this affliction to such an extent that every tenth man was absolutely blind, and incapable of performing any duty from sunset to sunrise, when his sight again returned, and he saw as clearly as before. Mr. Jackson declares that he had a remedy for this strange affection, communicated to him by a native Arab, the efficacy of which he had fully proved in the case of his young relation. He refused, however, to divulge it unless paid the sum of five or six hundred pounds, and government, to whom it was offered, wisely rejected the proposal, not without a remark on the singular want of humanity evinced in retaining a secret which the possessor affected to believe would restore sight to so many of the brave defenders of his country. On a subsequent occasion Mr. Jackson made an offer, through a journal called the Literary Panorama, of communicating his knowledge to any medical officer appointed by government to receive it, but to this offer, so made, we do not know that any reply was given.

Dropsy is of rather rare occurrence, as the general moderation with respect to drink, and the free perspiration resulting from the warmth of the climate, prevent accumulations of water taking place in the cavities of the body. They are, however, occasionally to be met with, and M. Rozet relates, that

in an excursion which he made over the east part of the Metijiah he found in a village a Negro, whose belly was hard and swollen to a surprising extent, while the rest of his body and his limbs were emaciated to the last degree. The man, led by a little boy, had come to the French officers to beg an alms and a remedy, for all the Europeans are supposed to be physicians. They told him that he must have a sabre stroke in the belly to let out the water, but he considered the remedy too violent, and replied that he would rather die as he was, than make use of it. Hydrocele is more common, and doubtless proceeds in many cases from unrestrained sexual indulgences, to which some add the relaxing effects of the warm bath constantly employed. The natives think that the water of certain places, particularly Tangier, has the effect of producing this malady, and that in recent cases it may be at once cured by removal to another place. Jackson relates that during his stay at Tangier, after travelling through the country, he observed one of his servants to be labouring under the disorder. "On speaking to him about it, and regretting that there was no physician to afford him relief, he laughed, and made light of it, saying he hoped I would not stay long at Tangier, as it was occasioned by the water of that place, and would leave him as soon as we de-

parted, which was actually the case; for two days after our departure it had almost entirely subsided."

Deformities are of very rare occurrence, a crooked spine being almost unknown, and club-feet being rarely met with. This, at least the first exemption, results from the perfect freedom in which little children are allowed to exert their muscles, unrestrained in any of their natural motions by stays, belts, or other artificial incumbrances. Idiotcy is found in much about the same proportion as in Europe, though from fools and epileptics being generally looked on as inspired and privileged persons, they are brought more constantly before people's notice, and have thus been represented as more numerous than amongst us. Hydrophobia is unknown in Algiers, and as Volney had long since noted the same fact with respect to Egypt, and we believe it also holds good as regards some of the West India Islands; we can plainly see that heat, to which it is usually referred, must be a very inadequate reason.

Venereal diseases are of uncommon frequency all along the north coasts of Africa, and from the use of mercury in their treatment being unknown, or looked on with suspicion, are seldom completely eradicated, so that more or less of the virus exists in the blood of every family, and to it we would be

inclined to attribute many of the cutaneous complaints we have mentioned above. It appears, however, to be in these regions rather a sluggish complaint, not producing much active irritation, at least amongst the natives; to Europeans it proves very fatal. The small-pox sometimes rages, and with very destructive effects, nor can we find that vaccination is resorted to as a means of stopping its progress. Inoculation is sometimes used, but not frequently, as it is rather looked on as a presumptuous tempting of Providence. Mr. Jackson says, that in Morocco the horses, mules, asses, and oxen were subject to the small-pox, but this must be a mistake, as it is not known to affect any animal but man[1], and this fact, together with its being common to all the human species, has been used by Blumenbach as an argument to show that we are all of one family.

But by many degrees the most formidable complaint to which the Barbary people are subject is the plague. This has several times visited these coasts, but does not seem to be endemic, as its importation has generally been traced to vessels from Smyrna, Constantinople, or somewhere along the Levant. When it appears at any point the

[1] A monkey at Amsterdam, which was inoculated, had a pustule or sore formed round the place where the matter had been inserted, but it was not accompanied by any febrile derangement.

inhabitants, persuaded that it is a chastisement sent from Heaven, calmly resign themselves to their fate, and never make any attempt to prevent its propagation. They communicate freely with those who are affected, as if by doing so they ran no risk, and in consequence the number of victims is always very considerable. Even after the European consuls at Algiers had succeeded in awaking the Dey to the danger of contagion, and had shown him how evidently the disease could be traced into his territories from abroad, though he for some years imposed a certain amount of quarantine upon vessels coming from infected or suspected ports; he never interrupted the inland communication, but freely admitted, without any precaution, the Mecca caravan, though they had traversed a part of Asia and Egypt where the disease was raging. M. Poiret relates a similar instance of wisdom in an Arab chief, who was much afraid of the disease, and had come to consult him on the best mode of avoiding it. "I explained to him," says M. Poiret, "the precautions we usually adopted, and he appeared determined to employ them. Having come to his neighbourhood a few days after, I found him in good health, and particularly delighted with the precautions, to which he said he owed his life, though from the mode in which he put them into execution they could have been of little use to him

had there been any danger. When any Arab of note came to see him he commenced by embracing him, and then sent him to do quarantine under a separate tent. If letters were brought him, he received them, read them, and then carefully fumigated or steeped them in vinegar. It was in vain to endeavour to explain that he had not done exactly as I desired him: he could see no danger, he said, in touching a man in health.

In consequence of this obstinacy in not resorting to any means of isolation, the disease has always spread with frightful rapidity on the coasts of Barbary, and its ravages have been dreadful. The plague witnessed by M. Poiret was that of 1785-6, and some idea of its ravages may be obtained from perusing his statements. Tunis had lost a third of its population; the Isle of Tabarca, in which was the French station, twice repeopled, served twice as a grave to its new inhabitants: many cities were absolutely deserted, the crops perished standing, for want of persons to reap them, and numerous extensive flocks and herds strayed at random through the fields, with no one to tend or claim them. Several of the douwars were peopled (if peopled it can be called) by nothing more than decaying corpses. The whole tribe of the Welled-Amoors was reduced to fifteen persons, and the sufferings they had undergone may be learned from the tale

of domestic woe related by an old man, one of the survivors. He had once been a person of great power and wealth; he pointed out an extensive and fertile plain which was all his own property, but which now lay barren and uncultivated for want of hands to till it. "I had once," said he, "two wives and six children, all in the flower of their age, and in the bloom of health: my wives tended the herds, and my children tilled those lands which are now running to waste. They were all seized with the pestilence, which at first bore off one of my wives and two of my children. I possessed a shroud which had been blessed at Mecca; we divided it equally amongst us, and were consoled to find that we had each a shred. But two children remained, the others having all died, when I myself was seized. We had no one in our douwar to assist us, I could do nothing for my children, and their delirium was so high that they no longer knew me: at length I fell into a deep and lengthened sleep. When I awoke, feeble and debilitated to the last degree, I saw my two children decaying by my sides. At this spectacle of horror I endeavoured to collect all my strength to give the rites of burial to the last of my unhappy family, but I was unable to move, and lay for a long time between the pestilential corpses of my children, which, however, I finally buried with my own hands. During my long sleep

I had been robbed of every thing I possessed; my crops, my flocks were all gone; my very tent had been plundered:—there scarcely remained to me a rag to protect me from the air. I sought my friends, but found no one: death had seized them all. At length the few of our tribe who had been spared assembled, and I joined myself to them. We consoled one another by mingling our tears, and resigning ourselves to the will of Heaven. After a time I took another wife: she had been left a widow by the plague, and had four children. I thus obtained another family, but I have lost, with my first children, the vigorous arms which cultivated my fields: of all this land I till but a small corner, scarce sufficient for my support, and even this labour is now beyond my strength."

The account given by Mr. Jackson of the ravages made by the plague in 1799 is equally distressing. What had been flourishing villages now presented only uninhabited ruins: in one of these, containing six hundred inhabitants, only four individuals had escaped; other villages, which had contained four or five hundred, had only seven or eight survivors left to relate the calamities they had suffered.

The disease seemed peculiarly fatal in the province of Suse: Terodant, its capital town, lost eight hundred a day for many successive days, when the infection was at its acme; the ruined,

but still extensive city of Morocco, lost one thousand each day: the populous cities of old and new Fez, as many as twelve or fifteen hundred daily, insomuch that, from the amount of mortality in these great cities, the living had not time to bury the dead, but the bodies were thrown altogether into large holes, which, when nearly full, were covered over with earth. All the former regulations respecting matters of sepulture were no longer regarded; things sacred and profane had lost all distinction, and there was but one universally prevalent feeling—that of despair. The deaths during this period, at four of the principal towns in the kingdom of Morocco, amounted to—city of Morocco, fifty thousand; Fez, sixty-five thousand; Mogodore, four thousand five hundred; Saffy, five thousand; in all, one hundred and twenty-four thousand five hundred. In consequence of this sudden and great mortality, strange changes in the circumstances of people took place. Many, who before the plague had been common labourers, now came forth arrayed in sumptuous robes, and possessed of immense riches, to which there was no one to dispute their title. Men of this description might be met with every where, and those of the better rank who had survived, distinguished them by the rich name of *El-wurata*, the inheritors.

The same plague which M. Poiret witnessed

on the confines of Tunis and Algiers, is described, in Tully's Letters, as ravaging the kingdom of Tripoli. Its mode of introduction here seems not clearly ascertained, but in addition to an unrestrained land communication with Tunis, they received from the Emperor of Morocco a present of wheat, the vessel conveying which had touched on its way at Tunis, and there became infected, so that thus surrounded by contagion, and predisposed to its reception by a famine, "which was sore in the land," it would have been truly wonderful had they escaped. Their notions of quarantine seem to have been just as ridiculous as those of M. Poiret's Arab friend. On the report of a vessel with corn and plague on board having arrived in the harbour, a dou-wanne was summoned by the Pasha, in which, after some deliberation, it was determined, that as their want was very great, the corn should first be received, and the vessel then sent to do quarantine in the port of Leghorn. They do not seem to have immediately suffered from this piece of imprudence; but not long after numerous sudden deaths took place, which the people accounted for by saying, that the *jinune*, or evil spirits, were abroad, seizing all who came within their reach. This superstition seems to prevail universally through Northern Africa, for we find that during the prevalence of the

plague at Mogodore, Mr. Jackson, when about to take a ride into the country, was met and warned against it by the brother of the governor, a Moor with whom he had been on friendly terms, who told him that he must not go out, "for that the garden and the adjacent country were full of *jinune*, departed souls, who are busy in smiting with the plague every one they meet."

At Tripoli a solemn procession was made by the female members of the Pasha's family to avert the threatened infliction. "Last night," says Miss Tully, "a little before midnight, the wife of the Bey, Lilla Aisha, with the three eldest princesses, Lilla Udacia, Lilla Howish, and Lilla Fatima, walked through the streets by torch-light, from the castle to a mosque, to make offerings and worship at the shrine of one of their great Marabouts. They were completely surrounded by their ladies, who were again encircled by black slaves, round whom proceeded the eunuchs and mamelukes of the castle; the *hampers*, or Bashaw's body guard, followed. The princesses were accompanied by their brothers, the two youngest princes, Sidy Hamet, and Sidy Yuseph, with their suite. It was one of those fine calm nights, with a brilliant clear sky, peculiar to the Mediterranean. Not a breath of air disturbed the cloud arising from the aromatic vapour that enveloped this body as it moved

slowly along. Some minutes before it approached, a warning cry was heard from the chaoux (herald), who carried a decisive denunciation of death to all who might attempt to view this sacred procession. Guards hurried through the streets to clear the way, and the loud cheers, or song of Loo, loo, loo, sung by a great number of their best female voices, selected for the purpose, were heard at a great distance. The princes, their suite, and all the male attendants, waited at the gates of the mosque, till the princesses had completed their oblations, which lasted about half an hour, when they all returned in the same order to the castle in which they had left it. But it had been better for them to have remained at home, closed their houses, and refused access to strangers, which was the method adopted by the European consuls, and which proved uniformly successful, when strictly adhered to. The castle of the Pasha was a few days after infected, some domestics were the first attacked; but the fatal disease soon reached his wives and children, and the dismay became general. Out of fourteen thousand, the estimated population of the city, more than three thousand had died in two months, and the violence of the disease seemed in no wise abated. The houses of the Christians were all shut up, the door of the hall carefully locked, and the key deposited with the master, who only allowed

it to be opened once every day for the reception of provisions, which a person outside had undertaken to bring. On these occasions the master himself descended to the hall, which was partitioned off by strong divisions; behind these he took his stand, and sent a servant to unlock and unbolt the door. This done, the servant retired, and the person in the street, who waited until he received permission, now advanced to the door, and found on the outer side of the division a vessel containing vinegar and water, into which he puts the meat, and another with salt and water for the vegetables. Cold bread, oil, sugar, and one or two other articles, were considered incapable of communicating the disease, and therefore were not subjected to this process. When the man had deposited all that he had brought, he placed the bill, and any change he might have, on the ground, and then retired, shutting the door; after which the servant with a taper fixed at the end of a long stick, set fire to some loose straw, which had previously been laid about the entrance; and when by this means the place appeared sufficiently purified, he having first fumigated the account. by holding it on a long stick over the smoke of the burning straw, ventured to approach, and locking the door, presented the key with the account and change to his master, who had all the time remained by to see that nothing

was neglected. The Moors, who were the people generally employed to supply the houses of the Christians with provisions, uniformly exhibited on such occasions the most scrupulous honesty. It often happened that after receiving the money they weresud denly seized with the disease, and in all such cases they procured some of their friends, or any Mohammedan who happened to be next them, to undertake the office in their place, and it frequently happened that Mohammedans in circumstances so independent as not to make the remuneration any object, have undertaken the task out of charity to the immured Christians. In fact, such dreadful visitations seem to elicit the best as well as the worst qualities of human nature, and both on this occasion were abundantly exemplified. Mohammedans have been known to enter the house where a solitary Christian female was lying bereft of all her friends, whom either death or the fear of her dreadful disease had removed, and not only to perform the common offices of humanity, but to bestow on her the tenderest care and most unwearied attention, until either death or recovery put an end to her sufferings. On the other hand, instances of the most savage atrocity were constantly occurring, in which people seemed to have thrown aside all sense of moral obligation, and even of natural affection, seeking to seize on the property

of the sick before their dissolution was complete, or even hurrying that dissolution, the sooner to gratify their unholy cupidity. Hadji Hamet was drogueman to the English Consul, but had refused remaining with him during the quarantine, as he would thereby be divided from his family, and beautiful young wife, Mariuma, whom he tenderly loved. He had not been many days in his own house when he was seized with the disease, which soon exhibited fatal symptoms. A slight amendment had taken place, and with a faint hope that it might lead to his ultimate recovery, his wife, who had never left his bed-side, saw him sink into a soft and tranquil slumber. Worn out by her attendance, and the violence of her previous agitation, and soothed by the delusive hopes she now entertained of his restoration to health, Mariuma was sinking to repose, when she was disturbed by the hand of a man opening her barracum, and directing a poniard at her heart, while with the other he was endeavouring to obtain possession of some keys and papers belonging to her husband, which she wore in her bosom. By a sudden start she avoided the blow, and rescuing herself from his grasp, beheld in her intended murderer, the brother of her husband. He, it appears, had been informed by his emissaries of the dangerous state of Hadji Hamet, and anxious to possess himself of his pro-

perty, had come to the house, where meeting no one, he had ascended the stairs, and opening the chamber-door, beheld, as he thought, Hadji Hamet dead, and Mariuma in a swoon across his body. Hadji Hamet's only child, a lovely little girl of seven years old, had died that morning of the plague, and it occurred to him, that if he dispatched Mariuma, he could easily spread the same report respecting her, the truth of which he knew that no one had then leisure to inquire, and might thus enjoy the entire inheritance. But Hadji Hamet, awoke by Mariuma's scream, and seeing her distress, suddenly sprung from his bed, and nerved with all the strength of sudden fury, would have wreaked his vengeance on his guilty brother, had he not precipitately fled his presence. But the excitement was not yet over; Hamet became violently delirious, he left his house, and, armed with his yataghan, rushed into the street, wildly threatening every one who opposed him, while his terrified wife pursued him, and throwing herself weeping at his feet, her hair dishevelled, and her barracan rent, implored him by every soft endearment, to return to his bed, and live to protect her against his wretched brother. In vain, however, did she supplicate, deaf to her entreaties, and heeding only the powerful impulse to avenge the insult offered her, Hadji Hamet ran rapidly to-

wards the road which led to a country-house of his, in which his brother had been living, until exhausted by the violence of his exertion, and deserted by his sudden and artificial strength, he sank fainting into the arms of those who pursued him, and was borne back unresistingly to his bed, when he shortly after expired, leaving his wife and property to the guardianship of the British consul, whose power, he knew, placed them beyond all attempts of his brother.

The precautions used in admitting a visitor, and few were admitted except on urgent business, were of the strictest kind. The reception-room contained neither linen, silk, nor carpets; its only furniture was a table, and matted chairs; the floor also was matted. A couple of parallel partitions, leaving between them a space of three or four feet, were not uncommonly put up; at one side of which sat the guest, and at the other the master. No servant was permitted to hand the visitor a chair, or to bring him any refreshments, for fear of incautiously approaching too near his person. These were laid in an adjoining corridor, or anti-chamber, to which the visitor was directed to help himself, and after his departure nothing he had handled was touched for some hours, and his chair and the room in which he had been were fumigated.

The symptoms of the plague are very various,

but the most constant are a febrile state of a more or less malignant character, accompanied by giddiness, sickness of stomach, prostration of strength, and the appearance of buboes, or swellings, which most commonly occur on the thighs, in the armpits, or by the side of the neck. A singular case is mentioned of the tumours growing in the mouth, and to such a size that the unfortunate sufferer, who might otherwise have recovered the effects of the disease, yet died literally starved to death, from the impossibility of conveying any nutriment into his stomach. Those who enjoyed perfect health were suddenly seized with head-aches and inflammations, the tongue and throat became of a vivid red, the breath was drawn with difficulty, and was succeeded by sneezing and hoarseness; when once settled in the stomach it excited vomitings of a dark coloured offensive matter, attended with excessive torture, weakness, hiccough, and convulsion. Some were seized with sudden shivering, or delirium, and had a sensation of such intense inward heat, that they threw off their clothes, and would have walked about naked in search of water, wherein to plunge themselves. Cold water was eagerly resorted to by the unwary and imprudent, and proved fatal to those who indulged in its momentary relief. The coming out of the buboes was not reckoned an unfavourable symptom; on the contrary, all those who

were affected with shivering and sinking without the coming out of any buboe or eruption invariably died; the disease, in such cases, appearing as though it had seized on some internal part with such violence, that there was not power to throw it out. The bodies of people who died this way putrified with such rapidity that it was necessary to have them interred within a few hours of their death. When the buboes or carbuncles appeared to have a blackish rim round their base, the case, according to Mr. Jackson, was certainly fatal. Sometimes the whole body was covered with small black spots, like partridge shot, and here also there was no hope. Many people were first sensible of having the plague, by feeling a pain generally in the groin, which they compared to the stroke of a musket bullet, or to a large needle several times driven in, and a bubo always appeared on the spot where the pain had been felt. It sometimes happened, when the buboes opened of themselves and suppurated kindly, that the disease appeared thereby relieved, and in consequence, it was proposed as a mode of cure, to forward this by all sorts of emollient and ripening applications; an old negro woman, at Tripoli, used to open the buboes with a lancet, and it is said, with good success, and the same treatment was followed at Malta by a Genoese physician, who had run away from the plague at Tripoli, and who still

preserved so much caution in approaching it, that he operated with a lancet fixed on the end of a long stick, and a magnifying glass! Frictions with oil are mentioned with much confidence, not only as a remedy, but as a preventive, and are said to have been first suggested by Mr. Baldwin's observation, that during the plague which he witnessed in Egypt, none of the dealers in this commodity were affected. Mr. Jackson is inclined to place great faith in this remedy, which M. Colaço pushed still further by purposing to administer the oil internally. Numerous experiments were made by this gentleman, who gave from four to eight ounces of olive oil at a dose, and out of three hundred individuals, already infected, who resorted to this remedy, only twelve died. If we could be sure that all these persons really had the disease, this success is almost unparalleled, for, in ordinary cases, nearly two out of every three affected, died. Some, however, survived even repeated attacks: Mr. Jackson knew a Moor who had the disorder twice; Miss Tully mentions a negro woman who was affected three times; and M. Poiret says he knew Arabs who had survived even the fourth attack.

During the prevalence of this dreadful disorder, it was observed that the birds had completely left all their usual haunts in the vicinity of man, and were no longer to be seen, while the hyænas, on

the contrary, had become enboldened, by finding no one to oppose them, and robbed the grave-yards with impunity. It did not appear that the lower order of animals were liable to the complaint, though previous to its breaking out a sort of murrain had prevailed amongst them in different places, and it was, doubtless, from a remark similar to this, that Homer, when he describes Apollo as shooting his "death-bearing arrow," which was to excite a plague amongst the Grecians, represents it as first taking effect upon the dogs and other inferior animals.

A singular fact is noticed in Tully's Letters:— "A Christian rode out some days ago to the Friday bazaar, which is about two miles from town, since which his horse has had three swellings, resembling the plague, and is expected to die." We regret that no particulars respecting the mode in which the horse was affected, are given; nor are we even made acquainted with the result; but on the whole we are inclined to believe that the lower animals do not generally suffer, though they may be the means of conveying the infection, in their feathers, fur, &c., for which reason part of the quarantine system of the European residents consisted in banishing cats, pigeons, and all other animals, whose habits might lead them to wander from house to house.

The state of medical knowledge amongst the Moors in general is as low as can well be conceived. The incantations and ceremonies to which they resort, though the most ridiculous, are, we believe, the most harmless part of their practice. In fact, the common estimate appears scarcely exaggerated, —that of all those who perish under fevers, inflammations, and other such diseases, one-fourth die of the disorder, and three fourths of the remedies used. They will give fat boiled up with coffee-grounds to a child of three months old, for a cough; and to a man in a high fever, a dish called tarshia, made of red pepper, onion, oil, and greens; or a dish called bazeen, a kind of stiff batter pudding, dressed with a quantity of oil, and garnished with dried salt-meat fried, known by the name of kadded. They are principally, however, attached to the use of topical remedies, such as bleeding, blistering, and the application of a hot iron, as they place little reliance in medicines taken internally; not perceiving, as they say, how any thing received into the stomach can relieve a pain in the head or the extremities. A decoction of the *chamæpitys*, or ground pine, is occasionally used in fevers, and the common *scabius*, eaten as a salad, is said to cure agues. They employ the root of the round brothwort in colics and other flatulent disorders; and the powder of the *orobanche mauritanica*, for stopping diarrhœa.

Little else is observed in the management of small-pox, than to keep the patient moderately warm, giving him now and then six or eight grains of *alkermes*, (a preparation of antimony) in honey, to throw out the pustules. They make use of fresh butter to hinder the pitting, and to prevent the ulcers from falling upon the eyes, they keep the lids constantly tinged with *alkahol*, or the powder of lead ore. Inoculation is performed by making a small wound upon the fleshy part of the hand, between the thumb and fore-finger. The person who is to undergo the operation receives the infection from some friend or neighbour, who has a favourable fluid, and who is entreated to sell two or three of his pustules for as many nuts, comfits, or such like trifles. This is called purchasing the infection, and it is said that some people consider the purchase alone, without inoculation, as a sufficient preparative against the disease. Of their practice in the plague we have already spoken; Mr. Jackson says that the Sultan was twice cured of it by Peruvian bark, and that on that account he had always a quantity of the finest quill-bark at hand. Plaisters of gum-ammoniac, and the juice of the leaves of the *opientia*, or prickly pear, were universally applied, together with warm fomentations, to the buboes, and generally caused them to come to a suppuration. Many people of property

took copious draughts of coffee, in which bark had been infused. The thieves' vinegar was much used as a preventive, as were also camphor, fumigations of gum-sandarac, and tobacco-smoke. Doctor Shaw met with one remedy, which was said to be of great efficacy in plague, and the discovery of which was attributed to Sidy Mohammed Zerôke, a famous Marabout; the form of the prescription was the following; it had been long known in the medical practice of the Arabians, and is nearly the same as the common *Rufus* pill, to be found now in every apothecary's shop:—

"The lives of us all are in the hands of God, and when *it is written*, we must die. However, it has pleased God to save many persons from the *plague*, by taking every morning, while the infection rages, one pill, or two, of the following composition, viz. of myrrh, two parts; saffron, one part; aloes, two parts; syrup of myrtle-berries, *q. s.*"

Opium is used largely amongst these people, but rather as a luxury, and for the sake of the delightful visions it creates, than as a medicine. Its continued use, however, leads to premature decay, and a long list of nervous symptoms, wholly irremediable, while the pernicious habit is persisted in. *Haskeeshe*, a species of hemp, is used for the purpose of producing intoxication, and with similar effects to the above. They have also a herb called

la halis, "which," says Addison, "mingled with honey, they make up into balls, as big as pistol bullets, and of these they swallow five or six at a time, which they find to procure appetite, further digestion, and to make them frolick, amorous, and witty."

Their surgery is rude in the extreme. When a person is to be bled, a remedy in which they place almost unbounded reliance, and to which they constantly resort, the operator commences by tying a string round the neck of the patient, so tightly that he is almost choked. When the veins in the forehead appear so full as to be ready to burst, he then takes a razor and makes five or six incisions, from which the blood gushes all over the patient's face, and its flow is assisted by rolling over the incisions a round wooden cylinder. When the operation is finished they wash the wound, staunch the blood with a little argillaceous earth, tempered with water, and bind round it a handkerchief. Their application to a raw wound is melted butter, poured on as hot as possible, or the application of a heated knife round its edges, so as to convert the wound into a burn. This is the principle also of their dressing after amputations, which are generally performed at a single stroke, as they see done by the Sultan's or Dey's executioner, after which the limb is thrust into a kettle of boiling pitch, which certainly will

put an end to the bleeding, but must needs be most excruciating torture. The patient, too, is always subject to the danger that when the burnt surface is separating, the blood may break out afresh. M. Lemprière states that some few of the *tibeebs*, or Moorish doctors, attempt letting out the water in hydrocele with a lancet; he heard also of one who had performed the operation for cataract, and on examining his instrument, found it to be a bit of brass wire, with a point by no means particularly sharp.

Under such circumstances it is not strange that the inhabitants should anxiously resort to any European physician who may chance to visit their country.

CHAPTER XI.

NATURAL HISTORY.

Geology—Prevalence of Lias formation—Its nature—Uses—Organic remains and minerals—Transition rocks—Mineral contents—Volcanic remains—Absence of primitive formations—Tertiary abundant—Organic remains—Uses of its several parts—Alluvial deposits—Character of rolled pebbles—Nature of soil—Post-diluvial formation—Downs—Salt—Sulphur—Botany.

THE geology and mineralogy of the northern parts of Africa have been explored only in an irregular and desultory manner: nor do we possess any general treatise on the subject entitled to confidence for its accuracy, or respect for the scientific views it exhibits. We are, therefore, reduced to the necessity of confining ourselves chiefly to such notices of these subjects as may be found scattered through the pages of works which, like Desfontaines' Flora Atlantica, are professedly devoted to another branch of natural history, or the valuable, though necessarily imperfect, observations made by geologists on the scanty collections of minerals, rescued by enterprising travellers from the dangers of the desert. Such are Mr. König's letter on the spe-

cimens of Major Denham, and Doctor Buckland's on those brought by Captain Lyon. Another source still remains to be acknowledged, and for this we are indebted to the labours of the scientific officers attached to the late French expedition to Algiers; but M. Rozet's name has already appeared so often in our pages, and must be so familiar to our readers, that it can scarcely be necessary to repeat how much we owe him. The Lias seems to be the most prominent formation in Barbary, and M. Desfontaines even goes so far as to state that every stone he met with was calcareous. Pliny speaks of marble quarries of great beauty, which, Shaw assures us, are not now known to exist; but there is a grey transition limestone, which is in part veined, and susceptible of a good polish, and which might therefore be employed as a substitute. But the Moors more usually burn it for lime. The chain of the Lesser Atlas is principally composed of schistose marl, alternating with strata of calcareous marl. Towards the lower part of the formation the calcareous marl becomes more common: it sometimes assumes the appearance of breccia, or even degenerates into a real breccia, composed of comminated fragments. The schistose or slaty marl predominates in the second part of this formation; it contains masses of grey limestone, and others of

a white rock, extremely hard, which is a calcariferous silex. It is intersected by veins of white quartz, and, as it approaches the summit, becomes itself harder and closer, until, on the south declivity of Beni-Sala, we find it transformed into a real slate, a phenomenon now altogether analogous with what has been observed by M. Elie de Beaumont in the Alps. The organic remains in these rocks are extremely few, and consist chiefly of oysters, scallops, and the shells termed ram's-horns. Some few minerals occur, the principal of which are iron and copper, both of which M. Rozet thinks might be worked to advantage, were it not for the obstacle presented by the suspicious nature and sanguinary dispositions of the neighbouring inhabitants. Part of the upper slaty formation is worked by the Arabs and Berbers into slabs, which they use in constructing their tombs, in building stair-cases, &c. The mines, however, are totally neglected, though the surrounding mountains are covered with trees, and streams of water are to be had every where in abundance. Lead mines, Shaw tells us, are to be met with at Jibbel Ris-sass, at Cassir-Attyre, and other parts of the range, and the ore is of so rich a quality, that, in spite of the worst possible management, a quintal of it not unfrequently yields eighty pounds of pure metal. The transition and second-

ary rocks are found chiefly along the sea-shore, where they appear from beneath the tertiary formation, and are observed always to dip to the south, as do also the strata of Mount Atlas. A schist passing into a mica-schist and a talcy-schist, passing into a feldspathic schist, which in its turn becomes a gneiss, are the most important features of this division, which is found to contain numerous small crystals, an immense quantity of granitic particles and masses, quartz, in veins and threads, iron pyrites, and traces of galena or lead-ore, but none in sufficient quantity to repay the labour of searching for them. It is on a hill of this formation that Algiers stands, and it may be traced along the coast at Cape Matifou, where the cliff presents a good section, as well as at Oran and the mountainous chains to its west. In all the parts of the Atlas, which he was able to visit, M. Rozet declares he found no trace of volcanic rocks, yet he suspects the existence of basaltic formations not far from Cape Matifou, from the circumstance of his having found amongst the ruins of Rustonium fragments of porous lava, which appeared to have been formerly used as millstones. It is unnecessary, however, to trust to conjecture on this point, as Shaw mentions abundant proofs that volcanic action not only has gone, but is now going on in different

parts of the country. The earthquakes that occasionally happen, the warm springs to be found in various parts, such as those of Hammam, Meskouteen, and the upper bath of Mereega, the former of so high a temperature as "to dress a breast of mutton very tenderly in a quarter of an hour;" these, with the sulphureous and other exhalations constantly arising through crevices in the surface, fully indicate what is taking place beneath.

Of primary rocks the northern parts of Africa seem, in a great measure, destitute. Doctor Buckland expressly states, that amongst all Captain Lyon's specimens there was nothing of the kind; and, in fact, but one specimen which seemed referrible to a granular quartz rock, and might be deemed older than new red sandstone. Major Denham's collection was almost equally defective in specimens of this kind, and the few that did occur had all been gathered to the south and west of Kouka, which is situated not less than nineteen degrees from the coast.

Tertiary formations, however, occur in abundance. Looking south from the summit of the Lesser Atlas, an immense number of hills are seen running from that chain, like outworks, and stretching themselves in all directions. These hills, some of which rise to a height of three thousand or four thousand feet

above the level of the sea, though they are scarcely a third of that above the level of the plain on which they stand, uniformly belong to the tertiary formation, and present a striking similarity to that which is found in Italy, on each side of the Apennines.

This formation consists here of two stages. The older is a blue marl, which lies immediately over the lias, with the marl of which it even appears in some places confounded, and occasionally contains subordinate layers of marly limestone, though itself is never stratified or slaty, but breaks up into a multitude of very irregular fragments. The only organic remains found in it are sea-shells, such as pectens, bucardia, &c., generally in so friable a state as to crumble away when touched. The other stage of this formation is a bed containing strata of a calcareous grit, or a coarse tertiary limestone, alternating with yellow, and sometimes with red sand. The layers incline towards the north, at an angle never exceeding 20°; some are even horizontal. This tertiary grit contains an immense quantity of the large oyster, *(Ostrea Elongata,)* exactly identical with that which occurs in the analogous formation in Provence and Italy. M. Rozet was unable to find a single fragment of the bones of fish or quadrupeds in their strata; but corals occurred in abundance. There was no mineral worth mentioning. The marl itself works up well with water, is

extremely plastic, and is employed by the natives in making bricks, tiles, and pottery. The grit furnishes a good stone for building, and the tertiary limestone is burned by the Berbers for lime.

The great plain of the Metijiah is entirely formed of alluvial depositions, composed of horizontal layers of a greyish clayey marl, containing occasionally rolled pebbles; but never blocks of stone of any size. It is every where intersected by the courses of ancient torrents of considerable magnitude, so that their scarped sides allow us an opportunity of freely studying its geological structure. The layers, whether of marl or of pebbles are always quite horizontal; the nature of the latter, however, changes,—near the mountains they are principally of quartz, or of black or grey limestone; near the shore they are of a compact limestone, of marly limestone, or of slaty marl. The size too of pebbles of the same nature, varies in a manner always regular. Near the mountains the pebbles are as large as a man's fist, or even his head; near the sea, as they had been rolled down by the current and further communicated, it is rare to find one as large as a pigeon's egg, and few exceed the size of marbles. The alluvial soil of the Metijiah presented no bones of any of the larger animals, or indeed any fossil organic remains, though carefully examined by M. Rozet, at different and remote

points. The layer of vegetable earth which sometimes presents a thickness of some feet, is invariably resting on the diluvial marl, and as this is compact, and not easily penetrated; the plain has numerous streams, and there are even stagnant pools, which last the whole year round. The plain is in general fertile; but wherever the marl appears on the surface, vegetation is scanty. The marl is used by the Algerines, in forming mortar, for which purpose they mix it with lime, and say that it answers better than sand.

Of post-diluvian formations there appear traces on the shores, to the right and left of the mouth of the river Haratch, where may be seen small downs, in the interior of which are to be found shells of the species existing at present along the coast, mixed with others terrestrial, such as still are to be found in the country. Sea and land shells are also to be found in the sand of those downs, which, besides, uniformly, present a direction from north-west to south-east, exactly the direction—be it observed, of the wind which now blows oftenest, and with most force, in these countries. Salt is found abundantly in several parts of the country: salt-lakes and streams being common, and the earth being, as Doctor Shaw says, very pungent and biting to the tongue. Jibbel Had-deffa is an entire mountain of salt, and is situated in the kingdom of Tunis,

near the eastern extremity of the lake of Marks, about lat. 34° N., long. 9° E. Salt-lakes and salt-pits, from which salt is got by evaporation, are of constant occurrence; among the most celebrated were the salt-pits of Arzew, situated about five miles from the sea, in the western province of the kingdom of Algiers, and which appeared like a large lake in winter, covering an area of six miles in circumference; but in summer were dry, leaving the bottom covered with a thick layer of salt, which the inhabitants then broke up into masses, carried away, and purified. Sulphur is also to be found in various parts of the country, particularly in the neighbourhood of the hot springs, which we have before mentioned, and this, as well as the saltpetre, with which the earth is in many places impregnated, the natives use to make a coarse kind of gunpowder.

Respecting the botany of Barbary, our information is far more perfect and abundant; but our limits, and the nature of our work, prevent our entering into the subject scientifically, or doing more than giving a brief account of the general character of the vegetation, and noticing those plants which either in medicine or cookery, are made subservient to the uses of mankind. Along that whole tract which lies between the chain of the Lesser Atlas and the sea, the vegetation is almost exactly the

same as along the other coasts of the Mediterranean, that is to say, those of Spain, the south of France, Italy, Syria, &c. Chestnuts, pears, apples, walnuts, grow almost without cultivation in the gardens of Algiers, Bleeda and El Colea, while borage, hore-hound, different plantains, docks, sorrel and white sally, all natives of the central and temperate parts of Europe, spring up spontaneously here also, evincing by their presence that sort of intermediate or transition climate, which, not too hot for them, is yet sufficiently genial to bring to maturity the pomegranate, the Indian fig, the olive, the palm, and the towering aloe. The warmth of the climate, however, with the productive nature of the soil, causes all sorts of vegetables to assume a rapidity of growth and increase of size unknown in our experience. Stalks of parsnips may be seen eight or nine feet high, so that a parsnip head forms a little grove, while the leaves of the common mallows are as large as a dinner plate, and its stalks look quite like great branches. The Barbary fig forms thick hedges, which rise to a height of twelve or sixteen feet above the ground, while the hedges of *agaves*, with their long green and pointed leaves, crossing each other in every direction, and the long spike of yellow flowers rising from amongst them, and towering above all the surrounding trees, form a spectacle perfectly

magnificent. The olive trees are as beautiful as our finest European oaks, and the oranges, limes, and citrons, rival in size our largest fruit trees. From about the end of February, every piece of land which is not cultivated or under-wood, becomes covered with different grasses, which grow with such rapidity, that before the end of a month it is quite laborious to attempt walking through them. "On the 12th of May," says M. Rozet, "the grass, in crossing the plain of the Metijiah, reached up to our arm-pits."

Moist and marshy places, the beds of rivulets, of streams, and even of mountain torrents, which are dry for a great part of the year, abound in the beautiful oleander, which flowering all the summer, lends a brilliancy and beauty to the whole landscape. Olive groves are sufficiently common along the northern slope of the Lesser Atlas, towards its base; but higher up, and even for a considerable distance this range is clothed with a thick and almost impenetrable brushwood, beyond which are seen forests of green oak, of cork-trees, and occasionally a few pines. The oaks of the Atlas yield sweet acorns, which are used as food by the Berbers, Arabs, and Moors. To the south of this range the vegetation assumes a more dwindled and stunted character as we gradually approach the arid and scorched sandy plains of the desert. Green

oaks still occur, though in less abundance, and of smaller size. The broom tree, with different lentisci, are also found; but the oleanders have disappeared, and their place along the marshes and brooks is occupied by reeds and bulrushes, which the savage Berbers employ in the construction of their wretched huts. But all these deficiencies seem in a manner compensated for by the presence of the date-palm, *Phœnix Dactylifera*, L. This noble tree grows through the whole of Barbary; but it is in the vicinity of the desert alone that it is cultivated with the greatest care, and arrives at the greatest perfection.

Here the palm is almost the sole vegetable production which can be made available to man's wants, it produces its fruit in the greatest abundance, and of most delicious flavour, while in more northerly regions, which abound in the cerealia and other productions of a more temperate climate, this noble tree is planted principally for ornament or shade, and little pains being bestowed on its cultivation, its fruit is consequently unmellowed and harsh-flavoured.

A palm-grove is really a beautiful object, and requires scarce less care and attention than a vineyard. The trees are generally planted in a quincunx, or at times without any regular order, but at distances from each other of four or five yards. The situation selected for the purpose is always on the banks of

some stream or rivulet, running from the neighbouring hills, and the more abundant the supply of water, the healthier the plants and the finer the fruit. For this tree, which loves a warm climate, and a sandy soil, is yet wonderfully improved by frequent irrigation, and it is not a little singular, as mentioned by Desfontaines, that the quality of the water seems of little importance, its utility being equally obvious whether it is salt or sweet, or impregnated, as in these regions is often the case, with a quantity of nitre. Irrigation is performed in the spring, and frequently during the summer months. The water is drawn by small channels from the stream to each individual tree, around the stalk and root of which a little basin is made and fenced round with clay, so that the water, when received, is detained there until it soaks into the earth. Where two or more palm-groves happen to be situated along one stream, each proprietor can only divert the water in his own turn, and in some places a water-tax is levied on the owners of palm-groves, and is proportioned to the number of trees growing in each. The most magnificent palm-groves occur in the region called *Bledel-Jerreed* (the dry country); their extent may be judged of from the fact mentioned by El Hadgee Shabeeny, that the fruit of one plantation alone is not unfrequently sold for 1000 dollars, producing 1500

camels' loads of dates, or 4500 quintals. "On approaching Tafilelt," says Jackson, "we found the country covered with most magnificent plantations, and extensive forests of the lofty date, exhibiting the most elegant and picturesque appearance that nature on a plain surface can present to the admiring eye. In these forests there is no underwood, so that a horseman may gallop through them without impediment." Yet where underwood does occur, it is of such a nature as infinitely to enhance the beauty of the scene:—"Eorum denso subtegmine," says the poetical Desfontaines, "absque ordine crescunt Aurantia, Limones, Punicæ, Oleæ, Amygdali, Vites quæ cursu geniculato sæpe truncos Palmarum scandunt. Hæ omnes fructus suavissimos, licet obumbratæ, ferunt, ibique mirâ florum et fructuum varietate pascuntur oculi, simulque festivis avium cantilenis, quas umbra, aqua, victus alliciunt, recreantur aures." This is such an exquisitely finished picture of exotic scenery, that we have preferred giving it in the original, to running the risk of marring it by an imperfect translation.

The palm, it is well known, is what botanists call *diœcious*, that is, produces male and female flowers on separate plants. The latter alone produce fruit, and are alone cultivated; but the presence or vicinity of the former is required, and in several oriental countries there exists a law that every person who owns a

palm-grove, must have a certain number of male plants, always bearing a stated proportion to the amount of his female plants. In Barbary, however, they seem to trust a good deal to chance, relying on the male plants which grow wild in the desert, for a supply of flowers, wherewith to render fruitful those of their female plants. For this purpose the flowers plucked from the former are hung over the latter, or shaken over them, and the season most favourable for this process, according to Kœmpfer, is the end of February, or the beginning of March. The same author teaches us the mode of distinguishing the time when the flowers are perfectly ripe, and informs us that the male flowers, if plucked and cautiously dried, will even in this state perform their office though kept to the following year. The uses of this tree are so numerous, that it alone seems almost sufficient for the wants of the tribes by whom it is cultivated, and as capable of supplying to them the place of almost every other vegetable production. Its fruit (the date), growing in immense clusters, weighing thirty or forty pounds each, when simply dried, forms a most delicious and nutritive food, abounding in saccharine matter. It may also, if still further dried by the heat of an ardent sun, be reduced into a kind of meal, which will keep for any length of time, and which thus becomes a most valuable resource to travellers

crossing the sandy deserts, who frequently make it their only food, moistening a handful of it with a little water. The softer and riper dates are treated in a different manner; placed in earthen vessels perforated at the bottom, they are subjected to a strong compression, and the juice which exudes forms the date honey, which is both wholesome and delicious. Certain preparations are made of the flowers of the male plant, to which medicinal virtues are attributed; the younger leaves eaten with salt, vinegar, and oil, make an excellent salad; ropes are made, and vestments wove from the long fibres; the timber when hardened by age is used in building: the heart of the tree, which lays at top between the fruit branches, and weighs from ten to twenty pounds, is eaten only on grand occasions, and possesses, according to Tully, a most delicious flavour, between that of the banana and the pine-apple, while the trunk, if tapped, yields a cooling and refreshing beverage, called lakaby, perhaps the most grateful, when fresh, that can be drank in a tropical climate, and which, when allowed to stand, ferments and forms a very tolerable spirit. Perhaps next to the date the orange forms the largest fruit groves in Barbary, but is cultivated as extensively in the northern as in the southern districts. Bitter oranges grow wild in the valleys round Algiers, and on the sides of the hills, where

they may be seen almost constantly covered both with fruit and flowers, which spread a delicious odour, and perfume the atmosphere to a considerable distance around. But the sweet orange requires much and careful cultivation, in return for which it yields the most abundant produce. In the plain of the Metijiah the orange groves are extensive and splendid, but in the neighbourhood of Bleeda, they are perfectly magnificent. This city is completely embosomed in them, and they extend on three sides of it to a distance of some miles from the walls, the earth being constantly hoed up and freshened, the trees planted in long alleys, and around the root of each (as with the date trees), a small basin dug, which at stated intervals is filled with water from a small canal communicating with the main stream. By such means the trees grow rapidly, and acquire even the size of a tolerable oak. In the neighbourhood of Bleeda the orange groves bear fruit but once a year; they blossom in the month of June; and on the 15th of November, when the French troops advanced on that city, they uttered an involuntary cry of admiration on coming suddenly in view of its groves laden with their rich golden fruit, which stood out in beautiful relief on the dark green of the foliage. "We were," says M. Rozet, "an army of eight thousand men, every one of whom

ate or destroyed, on an average, at least fifty oranges, making a total of four hundred thousand. Well, at our departure, the trees seemed as laden as at our arrival, and on our return a month afterwards with General Boyer, the inhabitants of Bleeda came to sell us oranges at twelve a penny."

The vine also is extensively grown, and at one time a wine was made, little, if at all, inferior in flavour to Hermitage. All the vineyards, however, were destroyed by a plague of locusts, in 1723-4, and since that time, if we are to believe authors, the quality of the grape is considerably deteriorated. But it is not with a view to making wine, but for the sake of the grapes, as a fruit, that vines are chiefly cultivated. Every country-house near Algiers has its trellises clustered over with this plant, which is also to be found in the centre squares of the houses, as well as growing luxuriantly with scarce any care on the light gravelly soil along the sides of the hills. At Oran, in the north court of the citadel, is a single vine, the stock of which measures eight inches six lines, French, in diameter; the branches form a trellis, which covers a space of fifteen metres (about forty-nine feet,) long, by eight metres (twenty-six feet) wide, and bore in 1831, three thousand bunches, each weighing not less than two pounds. For this, which certainly exceeds the produce of our celebrated Hampton grape,

M. Rozet, in addition to his own testimony, refers to all the officers of the twenty-first regiment of the line, who were present when he made the enumeration. The Berbers make a wine from dried grapes, which is rich and luscious. The inhabitants of Medea also make a light white wine, which is spoken of as very palatable: in the whole, there seems little doubt that the growth of wine might be made a most profitable speculation, and now that people of more wine drinking tenets than the abstemious Mohammedans have become established in the country, there is every prospect of the experiment having a fair trial.

The olive grows spontaneously in all parts of Barbary; but to obtain its fruit in perfection, cultivation is required. In the neighbourhood of Algiers this is seldom given; consequently their olives are small and hard, but in the interior the Berbers of Mount Atlas pay them much attention; the result of which is, that they supply the coast with quantities of dried olives, and almost all the oil that is consumed. But the south and west of Barbary are particularly noted for their fine olive groves, which, according to Jackson, are so extensive that one may travel from the rising to the setting sun beneath their shade. For these fine plantations, so valuable in the burning climate of Africa, these countries are indebted to the sage foresight of the

Emperor Muley Ismael, who, by his constant attention to the improvement of the condition of his subjects, made them the only amends in his power for the evils which his qualifications as a great conqueror necessarily entailed on them. Wherever he had occasion to halt and encamp his armies, when engaged on some of his great expeditions, he immediately employed them on some useful and extensive work, such as draining marshes, making roads, erecting buildings, &c., and to this cause also may be traced the origin of the greater number of the olive plantations, particularly in Susa, which now, by their shade and their fruit, are equally delightful.

Of the other trees and plants we must speak more briefly. Fig trees grow universally in the hedges, from Algiers even to the southern declivity of the Atlas. Figs appear with the leaves, in the commencement of March, and are fit to eat in the month of June. Much of the fruit is never ripened, but becomes parched and rotten on the trees, by the scorching heat of the sun. The jujube-tree, the clove tree, and the almond tree, also adorn the hedges or gardens, where the lime, the citron, and the bergamot may also be found. The mulberry is cultivated, but merely for its fruit, which is excellent: the Arabs are too indolent to attempt rearing silkworms. The banana tree is not indigenous, but grows

readily when planted, and ripens its fruit. Cypresses, acacias, hortensias, and other ornamental trees, grow in abundance. From one of the acacias the celebrated gum arabic is procured. The euphorbium plant grows on rocky spots of the mountains, and the fashūk, a plant which yields the gum ammoniac is also discovered. Rice, with different kinds of corn, such as wheat, barley, millet, and panic, grow in abundance, yielding a much greater return than similar crops in these countries, while garden herbs and vegetables, onions, tomatos, peas, beans, lentils, garvanços, turnips, parsnips, beet, endive, cress, celery, together with musk and water-melons, cucumbers, gourds, &c. are to be seen surrounding every house which has any sort of enclosure, meriting the name of a garden. The acanthus, or bear's-foot, grows commonly in the hedges, and the beautiful form of its leaf served, as is well known, for the model after which the Greeks formed the capital of their most ornate order of architecture. The squill plant is found in great abundance, both amongst the brushwood of the hills, but more particularly on the plain. In the month of August, its stalks may be seen rising to a height of four, five, and even six feet, covered with a profusion of white blossoms, so as when seen from a distance to bear no inaccurate resemblance to so many Berbers, wrapt up in their snowy burnooses.

The henna plant, which the Arab and Moorish women employ so constantly in dying their nails and the palms of their hands, grows also in the Atlas, but the principal plantations of it, according to Shaw, are in the kingdom of Tunis, particularly at Gabs, or Tacape, on the sea-coast, where it is regularly cultivated in all the gardens, and sends forth clusters of small flowers, which yield a most grateful and refreshing smell, much resembling camphor. The leaves are the part employed as a dye, and for this purpose they are simply dried and reduced to powder, a little of which moistened with water produces the desired tint.

And now to speak of the zoology of these regions. But previous to doing so, in the light and popular manner which alone would be suitable to these pages, we wish to refer the reader, desirous of seeing the subject treated in a more scientific manner, to the magnificent *Symbolæ Physicæ* of Ehrenberg and Hemprich now in course of publication at Berlin, the works of the laborious and enterprising Rüppell, to which his forthcoming volume will doubtless add much that is valuable and praiseworthy, and the labours of older zoologists, such as Forskahl, Hasselquist, Shaw, and Poiret, which, with the great work on Egypt, will leave little to be known respecting the animal pro-

ductions of the territories bordering on the southern shore of the Mediterranean.

The lion has long been the glory and the scourge of the African forest, and, though now lessened in numbers and confined in range by the increase of population, and the encroachments of cultivation, he has lost nothing of his original powers and ferocity. Marmot, it is true, informs us, "Que les lions qui habitent aux environs des villes et des bourgades de Barbarie, ayant connu l'homme et la force de ses armes, aient perdu leur courage au point d'obéir à sa voix menaçante, de n'oser l'attaquer, de ne se jetter que sur le menu bétail, et enfin de s'enfuir en se laissant poursuivre par des femmes ou par des enfans qui leur font, à coups de bâton, quitter prise, et lacher indignement leur proie."

But this opinion, though admitted by Buffon, has the misfortune of not being founded in fact. It is true that in the recesses of the Atlas, lions seldom attack men, for this simple reason, that they have abundance of wild animals to prey on, and are therefore not driven to the necessity of assaulting him, whom they generally meet by day, which, besides, is not their natural hour for eating. But in the borders of the sandy desert, and even in the champaign country, where the increase of population has driven away the animals that constitute

his food, he becomes as great an object of terror as ever, and, despite of fires, watch dogs, and the vigilance of armed men, not unfrequently invades the repose of a douwar, leaping their frail barrier, and not retiring till he has spread terror and destruction around.

The lion has two modes of hunting his prey. When tranquil, and not much pressed by hunger, he generally conceals himself, lying in ambush, until some smaller animal incautiously approaches his lurking place, when with a singular bound he pounces on his victim, and with a stroke of his claw lays him lifeless, after which he leisurely proceeds to devour as much as he requires, and then leaves the rest to more ignoble beasts of prey. But when excited by rage and hunger, he dashes through the forest with loud roaring, the other animals are all terrified, they run in wild confusion, and are caught in the midst of their alarm.

M. Poiret illustrates the terror in which the lion holds all inferior animals, by a remark which he says he has frequently had occasion to make. The silence of night in the Numidian forests is generally broken in upon by the cries of various beasts of prey, each seeking their respective food. Chacals bark, wolves howl, the panther, the lynx, and the hyæna may each be distinguished in the dreadful concert, but should the loud roar of the lion be sud-

denly heard, all other sounds are instantly arrested, and nothing is suffered to interfere with the commanding voice of the king of the forest. The beasts fly trembling and silent, and fear by their voices to disclose the coverts to which they have retired for safety. Lions are hunted by the Arabs for the sake of their skins, which fetch a good price.

An old Arab, named Batallah, who had often pursued lions in the chase, assured M. Poiret that when they were in company they never rushed all together on a single foe, but that if the first was overcome, a second succeeded him. In this way he said that he himself had once been attacked by three lions, and that he had slain them all one after another. This story appears rather to have shaken M. Poiret's faith, but he rounds it off by saying, that the Arab was certainly a very great huntsman, (we should think that he must have been a very great traveller too), and that when he had shot the first lion, the other two were so terrified as to give him time to reload. Next to the lion, the panther, perhaps, is the animal most to be dreaded in these countries, as the tiger, though included in M. Rozet's catalogue, we believe has never been found to inhabit them. The panther is light, active, and sanguinary, and, unlike the lion, does not confine its depredations to the ground, for being endowed with the faculty of easily climbing trees, it is said

to make use of it for the purpose of catching young birds, and even the old ones, when detained by incaution or parental affection too close to the nest. The panther, when disturbed over its prey, is particularly ferocious, and in such circumstances will even contend with the lion, and not always without success.

The ounce is smaller than the panther, and not so courageous; however, it will attack boars, wolves, wild cats, and apes, but seldom has been known to molest man, or approach his dwelling, except for the purpose of carrying off furtively some domestic animal.

Other species of the cat kind, such as the leopard, the tiger-cat, the chati, the sewal, &c. are to be found in these regions, but do not require particular description. The hyæna not only preys on living animals, but roots up the graves, and despoils them of their decaying contents. Shaw tells us, that it is nearly the bigness of a wolf, but of a flatter body, and that "it naturally limps on the hinder right leg, notwithstanding which it runs with tolerable rapidity, and cannot be so easily run down by the hunters as the wild boar." Of this natural lameness we have no further information, but both he and Poiret agree in attributing to it the power, when all animal food fails, of living on vegetables, of which, according to the former, the fan-palm

(chæmerops humilis) is its principal favourite, and, according to the latter, it does not devour the entire plant, but merely the tender medullary matter, to enable it to attain which, it is furnished with very powerful claws, which quickly tear the plant to its centre. The Arabs attribute to this animal certain magical powers, and whenever a hyæna is killed, they are particularly anxious to bury its head, lest the brain, which they conceive to be of peculiar potency, should be employed in sorcery or enchantments.

The wolf is kept in subjection by so many more powerful beasts of prey, that it seems not to be so dangerous in Barbary, as in the south of Europe, where it has no animal larger than itself to contend with. Wolves are not very numerous in Barbary, and the Arabs assured M. Poiret, that they were not in the habit of assembling in troops as they do with us, when pressed by hunger or preparing for some great enterprise. They are, therefore, comparatively inoffensive.

Chacals are perhaps more numerous than any other beast of prey throughout the states of Barbary, and though individually less to be dreaded than the lion, or the leopard, yet from their numbers and their voracity, they become extremely formidable. "Every evening," says M. Rozet, "after the setting of the sun, our camp, in spite of the great number of watch fires, was surrounded

by troops of chacals, who made the air re-echo with their yells. These animals devoured with extraordinary rapidity, the bodies of the dead horses, they also rooted up the ditches, to get at the corpses of such soldiers as had fallen in the fight and been interred; and it not unfrequently happened to the French army, when repassing the field of battle twenty-four hours after a contest, to find the bodies of their comrades torn from the graves and horribly mutilated, while the horses which were killed were devoured before their eyes. But though thus voracious of every thing dead, they seem to want courage to attack any thing living. The Arabs leave their flocks in the fields day and night, under the care of a single keeper and a few dogs, and the chacals never attack them; but they constantly howl round them during the night, baying at intervals, and if any one of the flock should happen to die, they instantly throw themselves on it, and greedily devour it. During the day chacals keep aloof from human habitations, and fly with all their speed if they perceive a single man; but during the darkness of the night nothing seems to terrify them, they prowl round houses and seize every opportunity of entering them. They are difficult to catch or kill; but the Arabs occasionally succeed in entrapping one.

Wild boars occur in Barbary, and find abundant

nutriment in the extensive oak forests, of which we have already spoken. As the inhabitants, for religious reasons, abstain from making them any part of their food, they are seldom pursued, unless when they become so numerous as to do mischief, consequently there is little check to their multiplication in this way. The lion, however, makes them a principal part of his prey, and this in regions where lions are found, much limits their increase. When the French entered Algiers, the Berbers finding that they ate pork, constantly hunted the wild boar, and brought in supplies of it, which they sold at a very cheap rate, not, however, until they had in vain attempted to charge an extravagant sum. The first hog that was brought in they valued at ten *soudi-boudjoux*, not far from thirty shillings of our money; but before many days, a moderate sized hog could be had for about fifteen pence. The flesh of the Barbary boar, M. Rozet represents as less firm, and less agreeable in flavour, than that of our domestic hogs; it is, however, very eatable, and in the absence of other food, often proved an acceptable resource.

It has been a disputed question amongst naturalists, whether the bear is to be found in the regions of which we are treating. The authorities on both sides will be found detailed in Griffiths's edition of Cuvier's Animal Kingdom, and the conclusion

there seems rather to be given in the negative. Two authorities, however, remain to which no allusion is there made, (one indeed is, we believe, of later date than the disquisition to which we allude), and which seem to us to incline the scale the other way. M. Poiret, in his excellent and entertaining, "*Voyage en Barbarie*," published in 1789, expressly states the existence of the brown bear high up in the Atlas, in regions where, despite the proximity to the line, frost and snow are nearly perpetual; and Messrs. Ehrenberg and Remprich, in their admirable *Symbolæ Physicæ*, speak of an animal as extremely like a bear, "in short, they add, why should we not at once say a bear," which they had seen in another part of Northern Africa. We, therefore, incline to believe that the "Libyan bear," so often mentioned or alluded to by classical writers, did then and does still exist, though it may be now so reduced in numbers, and confined in situations, that its influence, as affecting man, may almost be disregarded.

Of other beasts of prey, or carnivorous animals, the fox, the ferret, the weasel, and the ichneumon, may be enumerated; but this last is by no means so common in Barbary as in Egypt, where it is regularly tamed, and kept like a cat. Its use in destroying crocodiles' eggs, and in attacking serpents and other reptiles, is well known.

The porcupine, the hedgehog, and the mole, are also found in Barbary. The former do much injury to the gardens, and are consequently hunted and destroyed by the Moors, Arabs, and Berbers, who eat their flesh, and make ornaments of their spines.

Of the stag kind, several antelopes, including the beautiful and graceful, gazelle, are seen. This animal, so famous in oriental poetry, inhabits the chain of the Lesser Atlas, from the regency of Tunis even as far as the empire of Morocco. It is the *Antilope doreas* of Linnæus, and M. Rozet distinguishes three varieties in the north of Africa, viz.: that of Algiers, of a tawny or yellowish colour, white under the belly, without black spots on the flanks, horns smooth; that of Oran, which differs from the preceding merely by having two black straight bands running along each flank; and that of Tunis, which in addition to the black stripes last mentioned, has its horns spirally twisted. Gazelles are extremely common in the north of Africa; the Turks and Moors had many of them in their country houses, as they were very easily tamed. After the French came to Algiers, the Arabs brought in several of them for sale; but as there was a great competition for them, they always demanded and obtained a high price. The Arabs themselves eat them, but they

appeared but insipid food to some of the French many other very pretty things, the gazelles are of little use; but the grace and agility of their motions lend an inexpressible charm to the landscape, and the lustrous brilliancy of their full black eye, supplies the young Arab with a never-failing simile, wherewith to compliment his mistress.

Of monkeys and apes there are an abundance, though M. Rozet says, that all those he saw might be referred to two genera, the *Magots* and *Malbrouks*. Jauffret, in his *Zoographie de Barbarie*, figures we think four or five species, but we cannot be positive, as we have not his work at hand to refer to. The principal habitation of these animals is in the forests of the Lesser Atlas, where they breed in great numbers, and are as mischievous, noisy, amusing, and useless, as elsewhere. They occasionally descend into the plains, and even as far as the sea coast, where they may be taken amongst the brushwood. The Turks and Moors did not keep monkeys; but the Arabs and Berbers, were ready enough to catch them when they found they could sell them to the French troops. Of animals which more immediately administer to the wants of mankind, the camel and the horse, without doubt hold a leading place in Barbary. Of the camel there are two species, the camel proper and

officers, who were induced to try it. In fact, like the dromedary, or fleet camel. The former is chiefly used in bearing heavy burdens across the desert, and its admirable qualifications for this purpose, its strength, its patience, its perseverance, its power of enduring hunger and thirst, its docility and sagacity, are all too well known to require more than a bare mention. The Arabs breed a great quantity of camels, chiefly in the plain of the Metijiah, and along the gentle slope of the Lesser Atlas. There is no trouble in littering or feeding them. A camel, as soon as his load is taken off, is turned out to graze on whatever he can find around his owner's tent, and never looked after until he is again required to continue his journey. The dromedary, or fleet camel, is called by the natives *maiharry*, and is much more common in Arabia than in Barbary. Sufficient numbers of them are, however, to be found here too, on great occasions, as M. Rozet mentions, that after the battle of Staweli, the Arabs left us no less than two hundred of them in their camp. The rapidity with which these animals travel, is almost incredible, the Arabs affirming that they will run over as much ground in one day as the best horses will perform in eight or ten, for which reason all messages of state, and those requiring great dispatch, are sent on dromedaries. "The sheikh," says

Shaw, " who conducted us to Mount Sinai, rode upon a camel of this kind, and would frequently divert us with a token of its great abilities. For he would depart from our caravan, reconnoitre another just in view, and return to us again in less than a quarter of an hour."

The Algerines employ camels and dromedaries solely for carrying burthens; they never harness them to cars; as for carriages they had no such thing previous to the entry of the French.

When the Arabs wish to make use of their camels, they go and seek them in the fields, bring them in front of their tents, and cause them to kneel down by striking them lightly with a rod on the knees of the fore-legs. When the camels have taken this attitude they suffer themselves to be laden, and never attempt to rise until the master having mounted, one of them gives the signal for departure. Then they all rise, and set out on their road in file, obeying the voice of the master, who rides on the last. The Arabs sometimes put a halter on their camels, but more usually depend on a long white rod for guiding them. Several Arabs join their camels together at times, so as to form a little caravan going in to market, and then the spectacle, viewed from a little distance, is really beautiful. Nothing can be more graceful than the figure of the Arab wrapped in his long white hayk,

and sitting with careless security on his patient camel, while the long files gently moving forward beneath their burthens, accompanied by the tinkling of bells suspended round their necks, and occasionally by the low plaintive chaunt of the driver, lend an oriental air to the entire scene.

But if the camel is the most useful animal in Barbary, the horse is that which the natives hold in much higher estimation. The Barbs, or Barbary horses, are in general of a moderate height, the head held erect, the limbs fine, the colour white, grey, or red-bay, the pace sure and rapid, and all their movements marked by suppleness and vigour. They have, however, lost much of their ancient fame, in consequence of the little attention paid by the Arabs to improving the breed. As they prefer mares to horses, they seldom take any care of the latter, and will leave them, after a long and fatiguing day's journey, bathed in foam, to the cutting blasts of the night winds, while, with mouths bleeding from the severity of the bit, and sides gored by the long spike attached to the back of the stirrup, they endeavour to pick up a scanty subsistence from the verge of a parched desert. These animals are never fed except at nightfall, and then are well off if, in addition to the scanty meal abovementioned, they are indulged with a handful of chopped straw or reeds. Yet it is incredible what

toils and labour they will go through. "Colts of twelve months old," says Captain Lyon, "are frequently seen staggering under the weight of a heavy man, his arms, water-skin, and food." Yet in this condition they are forced to perform long and rapid journeys, at the termination of which they are neither groomed nor littered, but perhaps turned out to graze, or, still worse, piquetted, and forced to remain all night on their feet; often perhaps without even being so much as relieved from the accoutrements and trappings.

The Algerine horses have but two movements, the pace and the gallop: they never either trot or amble. Their pace is so long that a man must walk very rapidly to keep up with them, and their gallop has the rapidity of lightning. It is at the same time beautiful and terrific to see an Arab warrior charge, or fly through the most dangerous precipices, or the thickest brushwood.

The Algerines breed a great number of horses, which they sell at the rate of about fifteen or twenty pounds each, but the mares of a good breed are beyond all price, and they constantly refused to part with them to the French for any consideration. Every chief of an Arab or Berber family has at least one horse; when he has more he reserves the best for going to war, and on this one he lavishes all his friendship. He loves it better than he does

his wife or children, and entertains every one who will listen to him with accounts of its excellence, its generosity, its exploits, and its pedigree. It is even a great honour amongst Arabs to have a horse descended from a certain lineage, and this descent is always certified by documents kept with the greatest care.

The mules are generally excellent, and are used by the Moors and Jews for riding. They are also employed as beasts of burthen, and for this end are generally loaded with a pack saddle, from which are suspended two panniers. These animals are, as in all other countries, remarkable for their sure-footedness, and will travel with ease forty or fifty miles a day. The ass is used as a beast of burthen, as also are oxen, whose services are much used in agriculture. Rozet says, he has somewhere read of an animal, called *kumrah*, which, to the skin of a mule added the head and tail of an ox, but without horns, and that this kind of mule, said to be bred between an ass and a cow, was much used as a beast of burthen. He adds, however, that he has never seen such an animal, which we firmly believe, though we can tell him the author, whose description he had read, was Shaw, who affirms that he himself had seen one of them, and that it was not at all looked on as a rarity. We regret to differ from a learned doctor of divinity as to a matter of

fact, but despite his authority, and that of Buffon, we totally disbelieve the genealogy assigned, though we readily believe Doctor Shaw may have seen some such animal as he describes.

Of other domesticated animals, sheep and goats are common, and are to be seen in large flocks. Pigs are not reared, inasmuch as they are not eaten either by Mohammedans or Jews.

Cats and dogs are in great favour, the latter more particularly with the Arabs, who keep them in great numbers, and use them to guard their flocks. Even when an Arab goes to war he is accompanied by his dogs, who serve him as sentries, so that in an Arab camp there are always many more dogs than men, and a stranger who enters is in danger of being devoured.

The birds of Barbary do not present any thing peculiarly worthy of note in a popular point of view. As in other places, the sea-shores produce gulls, swifts, wading birds of different kinds, oyster-catchers, and others who derive their sustenance from the fishy deep. The plains give us quails, partridges, bustards; the woods and groves, crows, pies, and the general list of small birds; the plashy bottoms supply snipes, curlews, plovers, water-hens, storks, and herons; while from the rocky cliff and the deserted tower, come the eagle, the vulture, the hawk, the owl, and other birds of

rapine and death. Starlings are extremely common in this country, and particularly from the month of November to the month of March, insomuch that M. Rozet gives it as his opinion that these birds leave Europe during the winter, and take refuge on the coasts of Barbary. Storks are numerous in every town, and are held in superstitious veneration by the natives.

Ali Bey mentions that Fez possesses an hospital richly endowed, and intended only for the support of fools. But the singular thing is, that a great part of its funds have been bequeathed to it by charitable individuals, on conditions that care, attention, and medicines should be given to all sick or wounded cranes or storks, and that such as died should be interred within the walls. The reason assigned for these bequests is, the belief which prevails that these storks are the inhabitants of distant islands, who at a peculiar season of the year assume the form of birds to visit Fez, and that at certain periods they again return to their own islands, to resume the human form until the following year.

It is only necessary to complete what we have to say respecting the birds, that we should mention the ostrich, that well-known inhabitant of the desert. The mode in which it is hunted by the Arabs and Berbers, for the sake of its feathers, we have already

described, a few more words may be added respecting its habits. The ostrich is naturally extremely timid, and will desert its nest and eggs on the least noise or suspicion of the approach of men or dogs. It generally inhabits the verge of the desert, where the vegetation is of the most stunted and withered character. It runs with extreme rapidity, so as to mock every effort of horse or dog to overtake it by fair running. It may to a certain extent be tamed, and Shaw had an opportunity of observing one in this condition. It was fond of strutting along the sunny side of the house in the heat of the day, fanning itself with its wings, and seeming to admire its own shadow. Though tame and tractable to those persons to whom it was accustomed, it was very fierce to strangers, especially of the poorer sort, whom it would not only endeavour to push down by running furiously at them, but would peck them with its bill, and strike at them with its feet, whereby it frequently did no small injury.

Of reptiles, the *bushah* and *el effah* are two of the most dangerous of the serpent kind, and those with which the charmers of serpents play their extraordinary tricks. These men have regular colleges or sanctuaries, the most considerable of which is at Fez; and the account of what they do would really seem incredible, if not attested by such a number of witnesses. They seize, without hesita-

tion, these serpents, whose bite is ascertained to be mortal, draw them from their holes, put them in a cane basket, which they sling over their shoulders, and afterwards, for a small remuneration, take them out, twine them round their bodies, suffer them to wind round them in all directions, and, finally, irritate them; and when their head is erect, the eyes flaming, and the forked tongue protruded, they will suddenly thrust them into their mouths, and eat them by piecemeal, while the blood and saliva, mixed, flow over their clothes and their whole person, so as to render them an object at once terrible and disgusting. Full particulars of this revolting exhibition may be found in Riley's Narrative of the Shipwreck of the American Brig Commerce, as well as in Jackson's Morocco, Keatinge's Travels, and Lempriere's Tour.

Tortoises and turtles are sufficiently common in Barbary, and their eggs so numerous, as to be a common article of food. There are none of the larger aquatic saurian reptiles in Barbary, but land reptiles of this class are found every where, as the chameleon, and different lizards. The sea-coasts abound in fish; but not presenting any peculiarity requiring particular notice. As on the other shores of the Mediterranean, bonitoes, tunnies, and porpoises may be seen in shoals; while the flying-fish at times enlivens the sameness of a sea prospect,

by springing above the waves to describe its light aërial arch, and again disappear beneath the surface. Sharks and *zyganæ* are occasionally to be met with, while seals, which though not properly fish, may yet from the similarity of their general place of residence and their habits, be not improperly described along with them in a work merely popular, occur in great numbers along the rocks and sandy beach.

The fresh-water fishes are not numerous; Rozet enumerates the mullet, barbel, eel, and conger, to which Shaw adds a singular kind of perch with chequered fins and a turned up nose, found in the warm fountain at Capsa. Windus mentions having seen the torpedo, or num-fish (as he calls it), in the river Tetuan, where some of them were lying in the mud. "They were about the bigness of a large plaice, and shaped something like them, but thicker and very round, so that the head could hardly be distinguished from the body. We touched them with canes or sticks on horseback, during which time a numbness was perceived to go up our arms, that continued a minute or two after we had taken our canes off the fish."

Of crustaceous animals the Barbary shores present numerous crabs, shrimps, prawns, and some lobsters. The brooks and streams contain the *thelphusa fluviatilis*, which is found driven up the

Atlas, four thousand feet above the level of the sea.

Insects are extremely numerous, and some of the spider kind very venomous. Scorpions to the north of the Atlas, are not very hurtful; for the sting being only attended with slight fever, the application of a little Venice treacle quickly assuages the pain. But the scorpions of Gætulia, and most other parts of the desert, as they are of larger size and darker colour, so their venom is proportionally more malignant, and is even, at times, the cause of death.

Flies, fleas, bugs, and musquitoes are a perfect plague in the neighbourhood of Algiers. Several of the French soldiers were so tormented by them, that they actually fell sick for want of sleep: "Our men," says M. Rozet, "dreaded the fleas much more than they did the Bedoweens."

Locusts, it is well known, sometimes swarm in such numbers as to devour the whole fruits of the earth, and cause a general famine. But neither are they entirely useless, as the Algerines eat them fried in oil, and pronounce them an excellent viand.

Of *mollusca* there seems not a very great variety, oysters, mussels, scallops, whelks, and spondyles, being amongst the principal enumerated by Shaw. Of land shells there is a much greater number,

which also appear to have attained a greater size than similar shells in colder situations. This remark is confirmed by M. Michaud, who says, "The shells of Algiers have afforded me a new proof that the mollusca of southern countries attain a much greater development than those of northern, or temperate countries. It seems that, although delicate, these animals have been created for warm climates, for it is only there that they acquire their full size; it is there also, that the genera, species, and varieties are most numerous."

Of zoophytes, the lowest order of animals, and that which which seems the most nearly to approach the nature of plants, the shores of Barbary do not produce a very great abundance. However, of the acalephæ, or sea nettles, a few genera occur, as also of the polypi. Corals are both numerous and beautiful, and M. Poiret, describes with much detail, all the circumstances connected with the coral fishery, which the French had so long maintained on the coast, and for the purpose of protecting which they had a regular fort, and establishment at La Calle. At Oran also a quantity of the same production is to be found, and vessels from Spain and Corsica come there to seek it. The coral of Oran is said to be of a particularly fine quality, and occurs in abundance. Sponges are found in great quantity along the coast, some

of them sufficiently fine to answer for the toilet table, while echini or sea-eggs, are so numerous as to form a not unimportant article of food. The asteriæ, or star-fish, are not very common at Algiers, but seem to have been more so in former times, as Shaw figures some species which had been found in a fossil state. Of holothuriæ, Rozet mentions two species; but it does not appear that either of them is edible.

We have thus completed such a sketch as our limits, and the nature of our work, enable us to give of the Natural History of the regions which we have attempted to describe. We are well aware that it might easily have been made more complete and more scientific; but then it would have been less concise, and probably less popular. We have had exactly this alternative, and we hope that our choice may be deemed prudent.

CHAPTER XII.

CITIES AND TOWNS.

Central Province, or Province of Tittery: Algiers—Antiquities—Site—View of, from sea—Fortifications—Streets—Houses—Public buildings—Cassaubah—Mole and marine forts—Bagnios—Mosques—Baths—Coffee-houses—Taverns—Private buildings—Population—Bleeda—Situation—Streets and mosques—Environs—Population—Medea—Situation—Aqueduct—Fortifications—Buildings—Character of surrounding country—Of the inhabitants—Population. *Eastern Province, or Province of Constantina:* Constantina—Ancient name—Strength of situation—Environs—Bona—Port—Fortifications—Inhabitants—Population—Bujiah—Troublesome neighbours—Trade. *Western Province, or Province of Kemsen:* Kemsen—Situation—Nature of walls—Large bason in the city—Mustajanim—Situation—Citadel—Surrounding country—Oran—Long held by the Spaniards—Situation—Population—Commerce.

DESCRIPTIONS of cities and towns appear to us to possess little interest, save as they tend to throw some light on the manners, the customs, or the history of the people by whom they are inhabited, or under whose power they may at any time have fallen. Of these matters we have already spoken so fully that our present chapter may be reduced within narrow limits.

Few remains of Roman art, or records of the sway which they once exercised in these quarters,

are to be found in Algiers; and those which do occur, consist chiefly of inscriptions on stone, partly obliterated by time, or by the whitewash of which the Algerines are so prodigal on all their walls. Much ingenuity has been expended in determining the ancient name of Algiers, some supposing it to have been Icosium, some Jomnium; while others can see no reason for concluding it to have been either. There are even those who consider the question as one of little importance.

The present city of Algiers is situated on the shores of a pretty deep bay, by which the northern coast of Africa is here indented, and may be said to form an irregular triangular figure, the base line of which abuts on the sea, while the apex is formed by the Cassaubah, or citadel, which answered the double purpose of a fort to defend and awe the city, and a palace for the habitation of the Dey and his court. The hill on which the city is built, slopes rather rapidly upwards, so that every house is visible from the sea, in consequence of which it was always sure to suffer severely whenever a hostile fleet was enabled to lie so close as to bombard it. The top of the hill has an elevation of nearly five hundred feet, and exactly at this point is built the citadel, of which we have spoken, the whole town lying between it and the sea. The houses of Algiers have no roofs, but are all ter-

minated by terraces, which are constantly white-washed; and as the exterior walls, the fort, the batteries and the walls are similarly beautified, the whole city, from a distance, looks not unlike a vast chalk quarry opened on the side of a hill.

The fortifications towards the sea are of amazing strength, and with the additions made since Lord Exmouth's attack, may be considered as almost impregnable. They occupy the entire of a small island, which lies a short distance in front of tha city, to which it is connected at one end by a magnificent mole of solid masonry, while the other, which commands the entrance of the port, is crowned by a battery bristling with cannon of immense calibre, which would instantly sink any vessel that should attempt now to occupy the station taken by the Queen Charlotte on that memorable occasion. On the land side, the defences are by no means of equal strength, as they were always considered rather as a shelter against an insurrectionary movement of the natives, than as intended to repulse the regular attacks of a disciplined army. In fact, defences on this side would be of little use, as the city is completely commanded by different neighbouring hills, particularly that on which the Emperor's Fort is built, and was obliged instantly to capitulate, as soon as this latter had fallen into the hands of the French.

There are four gates; one opening on the Mole, which is thence called the marine gate, one near the citadel, which is termed the new gate; and the other two, at the north and south sides of the city, with the principal street running between them, and known respectively by the name of Bab-el-wed (the river gate), and Babazoune, so called, as M. Renaudot informs us, from the name of the architect who erected it. All these gates are strongly fortified, and outside the three land gates run the remains of a ditch, which once surrounded the city, but is now filled up except at these points.

The streets of Algiers are all crooked, and all narrow. The best are scarcely twelve feet in width, and even half of this is occupied by the projections of the shops, or the props placed to support the first stories of the houses, which are generally made to advance beyond the lower, insomuch that in many places a laden mule can scarcely pass. This overhanging of the houses has also the inconvenience of excluding the light and air, inasmuch as two houses from opposite sides, will thus at times almost or completely overarch the street. The supply of water, however, is abundant. In every street are to be found several fountains formed of a marble basin sunk in a niche left for its reception in the walls of the house, and supplied by water from the aqueducts by means of a pipe

and cock, the care of which is entrusted to the city guard or police. By the side of each cock is chained a wooden or iron vessel, for the use of such passers by as may wish to drink. Where there are not a sufficiency of fountains, large earthen pots are substituted with fresh water. The houses we have already described in a previous chapter; their windows all open into the court-yards, which they inclose, so that towards the street nothing is to be seen but a dead wall, save the doorway, through which you enter.

Of public buildings, the most remarkable is the Cassaubah, or citadel, the situation of which we have already mentioned. It is a huge heavy-looking brick building, of a square or rather octagonal form, surrounded by high and massive walls, and defended by fifty pieces of cannon, and some mortars, so placed as equally to awe the city and the country adjacent. The apartments set apart for the habitation of the Dey and the ladies of his harem, are described as extremely magnificent, and abundantly supplied;—marble pillars, fountains, mirrors, carpets, ottomans, cushions, and other articles of oriental luxury; but there are others no less valuable and curious, such as the armoury, furnished with weapons of every kind, of the finest manufacture, and in the greatest abundance, the treasury containing not only a profusion of the precious

metals, coined or in ingots, but also diamonds, pearls, rubies, and other precious stones of great value; and lastly, the store-rooms, of immense extent, in which were piled up the richest silk stuffs, velvets, brocades, together with wool, wax, sugar, iron, lead, sabre-blades, gun-barrels, and all the different productions of the Algerine territories; for the Dey was not only the first robber, but the first merchant in his own dominions, and, when money was not to be had, readily received, on terms of his own dictation, the produce of the soil, the forge, or the loom, in liquidation of those taxes which it was his pleasure to impose, and which none of his subjects could venture to withhold.

Next to the Cassaubah, the Mole, with the marine forts, presented the handsomest and most imposing pile of building. The Mole is no less than one thousand three hundred feet in length, forming a beautiful terrace walk, supported by arches, beneath which lay splendid magazines, which the French found filled with spars, hemp, cordage, cables, and all manner of marine stores. At the extremity of the Mole, lay the barracks of the Janissaries, entrusted with the defence of the marine forts, and consisting of several small separate chambers, in which they each slept on sheepskin mats, while in the centre was a handsome coffee-room, where they all assembled, which had its dome sup-

ported by marble pillars, and was supplied with a fountain of excellent water.

The bagnios were the buildings in which Europeans for a long time felt the most interest, inasmuch as it was in these that the Christian slaves taken by the Corsairs were confined. For many years previous to the French expedition, however, the number of prisoners had been so trifling, that most of these once terrific buildings had fallen to decay, and presented, when the French army entered Algiers, little more than piles of mouldering ruins. The only one at all inhabitable had formerly been a Catholic chapel, and the hall set apart for the reception of prisoners, which at one time was full to overflowing, extended about sixty feet in length by thirty in breadth. Its inmates, when taken by the French, were the crews of two French brigs, which a short time before had been shipwrecked off Cape Bingut, a few French prisoners of war, made during their advance, and about twenty Greek and Genoese sailors, who had been there for two years; in all, one hundred and twenty-two souls. They represented their condition as sufficiently bad, though by no means so deplorable as it would have been in former days. The prison was at first so close, that there was some danger of suffocation, to avoid which the Turks had made some holes in the walls; but as they neglected to supply these with windows

or shutters of any kind, there was no means of excluding wind or rain, from which consequently they often suffered. Their confinement, at first, had been by no means rigorous, but on the news of the French invasion, they were treated with much severity, which, however, was relaxed as the successes of the latter became more decided, until the day on which the fort blew up, when their gaolers came with much humility to announce to them that they were free, though, to avoid the rage of the populace, they advised them not to appear in the city, until the capitulation should be completed, and their own friends should come to their release.

The mosques are generally built in a very sumptuous manner, and preserved with the greatest care, and most scrupulous neatness. At the entrance of almost all of them is to be found a fountain playing into a marble basin, at which the faithful make their ablutions before prostrating themselves in prayer. Each mosque has an octagonal dome, and an elevated minaret, to which is attached a flag-staff, on which is hoisted a flag when the muezzin calls to prayer. The principal mosque at Algiers is situated in the street leading to the marine gate. It is divided into three aisles by two rows of white marble pillars, which run its entire length, and towards the upper third are intersected by two other rows of pillars, so as to form a cross, directly

over the centre of which is placed the grand dome, of immense height. Along the grand aisle, and between the rows of pillars, numerous lustres and lamps are suspended by brazen chains. The lamps are lit every evening for evening prayer; but the lustres are only used on festivals and grand occasions. During the performance of divine service the Moors always maintained the most profound silence; but both before and after, they conversed freely about their ordinary business in the mosques, just as they would have done in a coffee-house. The entrance of a Christian into a mosque was considered as having rendered it unclean, nor was it fit again for the performance of divine service until it had been carefully washed with water, and the walls fresh whitewashed. Latterly, however, much of this strictness was abated, and Christians were allowed to enter, merely on condition of taking off their shoes, a condition always observed by the Mohammedans themselves.

It may well be supposed, that in a country where the temperature renders constant ablutions a luxury, while religion enforces it as a duty, the baths would not form the least prominent, or the least interesting of the public establishments; and those of Algiers seem, both from the beauty of their external decorations, and their very admirable internal regulation, to deserve especial notice and description.

For the purpose of being perfectly acquainted with all the details, M. Rozet, during his stay at Algiers, constantly frequented them, and the account he gives is both complete and satisfactory. You enter beneath a vaulted doorway, and descending a few steps, arrive in a small square chamber, on the right side of which sits the person who receives the money, while on the left are all the requisites for preparing coffee for the bathers. You then pass into a large oblong room, in the centre of which is a fountain playing (as it appears all the fountains at Algiers do) into a marble basin; while along three sides of the apartment are ranged benches three or four feet high, on which you mount by means of a small step ladder. On your entrance, a young Moor, naked, except a cloth round his middle, receives you, leads you to the benches, and assists you to un dress. This done, he knot a linen napkin round your waist, supplies you with a pair of wooden sandals, and conducts you through a large door which closes after you into the bath-room. This is a square apartment covered by an octagonal vault, pierced with different apertures, in which are inserted coloured glass, for the admission of light. In the centre is a block of hewn stone, on which the bather seats himself, while the sides of the chamber form small vaulted recesses; each furnished with

two cocks, for the supply of hot and cold water, which being suffered to flow over the heated pavement is rapidly converted into steam, by which the atmosphere of the whole apartment is maintained at a sufficiently high temperature. After having left you to experience the effects of this for a few minutes, the young Moor returns and leads you into one of the recesses, where he causes you to recline on a linen cloth, and setting himself down behind you, proceeds gently to rub your whole body with a hair glove, which he, from time to time, dips into the receptacle of warm water. When he has well rubbed the upper part of your body, he lays you across one of his legs, which serves you for a cushion, and proceeds to shampoo your arms and legs, extending them at the joints in all directions, and kneading your whole body over as though it were dough. He finishes with your head and face, singing the whole time a low monotonous air, which despite the twisting and kneading he makes you undergo, induces an almost irresistible inclination to sleep. When this is over he leaves you; but it is only to return in a few minutes with a dish filled with soap-lather, in which he steeps a handful of the soft fibres of the agave, and proceeds to rub gently your whole body, finishing the operation by upsetting the dish over your head, which he rubs well with his two hands, and then pours over you

several dishes of water, from the warm cock; after which he presents you with the dish, that you may finish your ablutions according to your own pleasure, and retires. When you have done he returns, changes the napkin which was round your loins, and leads you to the stone seat, on which you find a full suit of linen clothes, accurately clean. With these he dresses you in the Arab fashion, winding a napkin round your head for a turban, and conducts you back to the gallery, in which you had undressed before entering the bath. Here you find a thin mattress, laid out on the bench with a cotton coverlet; on this mattress you lie down, enveloped as you are; and an attendant directly brings you a pipe and coffee. You remain lying down for about half an hour, to give the perspiration time to pass off, and amuse yourself smoking, drinking coffee, and conversing with those about you; after which your Moor once more returns, takes off the vestments in which he had muffled you, and assists you to put on your own clothes. The entire expense of such a bath amounted to about eighteen pence.

From the baths the Moors generally resorted to the coffee-houses, of which Algiers contained a considerable number. There, supplied by the boys in attendance with pipes, which they smoked without number, and cups of black, ill-made, sugarless and creamless coffee, which they drank without count,

they passed their drowsy, lethargic day, seldom venturing more than a few observations on the weather, and the goodness of Providence, by way of conversation, and filling up their time in gravely watching the clouds of smoke they were emitting, or listening to the wretched noise made by some itinerant musicians, probably Jews, who either twanged their harsh tuneless guitar, or droned away on a never-varying two-stringed violin. A game of draughts was occasionally allowed to break in on the sameness of the scene, and the players were generally surrounded by a ring of interested spectators.

The taverns and cook-shops were of the worst possible description, and seldom resorted to, except by people of the lowest description, and by the country Moors and Bedouins, when their necessities obliged them to come into the city.

There were, at Algiers, some private buildings of great beauty, and even magnificence: such were the private palace built by the Dey in the lower part of the city, the houses of the captain of the Janissaries, the Minister of Finance, &c.; but these do not require a more particular notice.

The population of Algiers is a subject, respecting which we can scarcely find any two authors agree. Shaw says, that in his time it was estimated at one hundred and seventeen thousand; M. Renaudot

makes it one hundred and thirty-five thousand; the Aperçu Historique is satisfied with seventy-five thousand; but M. Rozet, after the most accurate examination, and making every allowance for the ravages of war, is unable to account for more than thirty thousand, whom he divides as follows, viz.:— four thousand Turks, two thousand Negroes, five thousand Jews, eighteen thousand Moors and Kolooglies, and one thousand Berbers, Arabs, &c. The environs of Algiers are extremely beautiful; the side of the hill being richly covered with plantations of date, fig, carob, and palm trees, from amongst which are constantly peeping out the minarets of some suburban mosque, or the white marble dome of a sepulchre, erected to some Marabout of more than usual sanctity. The country-houses of the Turks and rich Moors also occur in great numbers, and being all embosomed in little groves and gardens of their own, give the whole scene an air of rich cultivation.

Besides Algiers, there are but two other cities of any note in the central province of the kingdom; these are Bleeda, celebrated for its orange-groves, and Medea, which was the capital of this province, as Algiers was of the whole kingdom.

Bleeda is situated at the foot of the Lesser Atlas, just opposite a deep valley, by which the mountains are intersected, and within less than musquet-shot of

their base. It is about a mile in circuit, surrounded by a clay-built wall, twelve or fourteen feet in height, pierced by four gates, opening towards the cardinal points. The streets are wider and not so tortuous as those of Algiers; the houses are built exactly in the same manner, with terraces on the top, and court-yards in the centre. A great part of this city was destroyed in 1825, by an earthquake, and a great part of the ruins then caused are still left to encumber the streets. The mosque is a handsome oblong hall, the vault of which is supported by a double row of pillars. The environs of Bleeda are eminently beautiful. On one side of it lies the range of the Lesser Atlas, clothed in perpetual verdure, and from which a thousand streams descend to irrigate and fertilize the subjacent country, while on the other stretches out the rich plain of the Metijiah, covered with an almost endless succession of crops, on which, in a great measure, the city of Algiers is dependent for its annual supplies. The vicinity of the mountains, however, though very picturesque, was found not to be without its disadvantages; as they afforded shelter to numerous tribes of savage Berbers, by whom the inhabitants of Medea were from time to time plundered, while the robbers had again escaped back to their fortresses before a sufficient force could be collected to chastise or repel them. In

consequence of this, it was at one time intended to evacuate the city, and found another half a league further in the plain: walls were even laid out, and some houses commenced for the purpose; but the plan was finally, for what reason we know not, relinquished. The population of Bleeda is estimated, by Rozet, at not more than five thousand, at any period subsequent to the earthquake. When the French passed through it, not more than three thousand could be found.

Three or four leagues further on, after passing the Atlas, you arrive at Medea, the residence of the Bey of Tittery, and a city of some note. The houses, on the same plan as those of Bleeda and Algiers, are built of solid masonwork, and the streets are abundantly supplied with water, by means of a very handsome aqueduct, which runs from the hills on the north of the town. Medea had barracks for a thousand Janissaries, and some of its handsomest buildings were the houses set apart for the accommodation of the Turkish officers. The town is surrounded by a high and strong wall, but the gates, of which there are five, are merely defended by port holes, for the use of musquetry, against a foe which should attack them directly in front. From the elevated situation of this city, the country by which it is surrounded presents, in its vegetation, the characters of a much cooler region

than that immediately to its north. The agave, the Indian fig, the pomegranate, and the orange have disappeared, and in their place we have the oak, the elm, the vine; fields surrounded by hedges of thorn; in short, in a great measure, the trees and plants of the south of France. The vineyards are particularly fine, and the Jews here make a kind of white wine, which they keep in large earthen pots, and which is of sufficiently agreeable flavour. The inhabitants of Medea are very industrious, and chiefly give their attention to agriculture; their city is therefore surrounded by vineyards, gardens, orchards, and corn-fields; which not only supply their own wants, but leave them a large surplus to barter for the produce of other more tropical climates. The population amounts to about six or seven thousand souls.

If from the central, we pass to Constantina, the eastern province of Algiers, we find its capital, Constantina, in the interior, and Bona and Bujiah on the coast, the cities most worthy of note.

Constantina was the Cirta of the ancients, and every reader of Sallust is well aware of the almost impregnable nature of its situation. The ruins by which it is surrounded show it to have lost much of its former extent; but it still occupies a hill, which on the north terminates in a cliff of nearly a hundred fathoms perpendicular descent; while on two

other sides it is cut off from the surrounding country by two deep valleys, whose sides are so precipitous as to render them impassable to an army, and extremely dangerous even to a solitary climber. The only access to the city is from the south-west, and this was commanded by a battery behind, which were the barracks of the Turkish garrison, left to defend and awe the town.

According to the information which M. Rozet received from Solomon, a native, there is not a well inside Constantina, and the inhabitants are obliged to descend the hill, and draw their water from the river which runs to its base. In this case, the impregnable nature of its position would be of little avail. Along the banks of this river are situated several mills, which grind sufficient corn for the consumption of the city. Several country-houses also are seen dispersed about; among which, that of the Bey is remarkable for the beauty and extent of its gardens. The population of this city may at present amount to fifteen or twenty thousand. It lies about ninety leagues S. S. E. from Algiers.

Bona is situated on the west side of a bay, into which no less than three rivers discharge themselves. It had formerly a good port, and a considerable traffic, but the constant discharge of ballast, and the sand accumulated by northerly winds, which they never attempted to clear away, have, in

a great measure stopped up the port, and of course rendered it a less desirable resort for shipping. There is, however, still some little trade. The exports being chiefly corn, wool, hides, and wax, which sufficiently indicate that the country to the interior supports partly a nomadic, partly an agricultural population. The town itself is situated at the foot of a hill, which slopes ratherly rapidly down to the sea, and the flanks of which, on each side of the city, terminate on the shore in abrupt and precipitous escarpments. There is a *cassaubah* or citadel situated on a hill, which commands the town at the distance of about four hundred yards; the walls are high, strong, and well built, and the guns so laid as admirably to command the road as well as the valley, through which lies the communication with the interior. The inhabitants of Bona are more advanced in their ideas of subordination and social comfort than those of most other towns along the north coast of Africa; but in their vicinity are numerous lawless Berber tribes who keep them in a constant state of alarm, and with whom they have constant disputes. The amount of the population is not easily ascertained. When the French entered it there were not more than one thousand six hundred inhabitants; but this was evidently far less than the city, from its appearance, was accustomed to contain.

Bujiah, which enjoys nearly a similar situation with Bona, has not only a castle on the summit of the hill to awe and defend the town, but two at the foot of it to command the port. It is a place of some traffic, but its peace is constantly broken in upon by some neighbouring hostile clans, who generally choose to meet there on fair and market days to adjust their differences, and in the quarrels that ensue, it not unfrequently happens, that the person who came only to trade, is beaten and plundered of the money which he may have received for his goods. The trade in Shaw's time consisted chiefly of ploughshares, mattocks, and other iron implements, forged out of the metal which is extracted from the neighbouring hills; great quantities of oil and wax also were brought down by the Kabyles every market-day, and shipped off partly for the Levant, partly for Europe.

In the western province it will be sufficient to note Flemsen, the capital, which is in the interior, and Mustaganim and Oran, which lie on the coast.

Flemsen is situated on a rising ground, below a range of rocky precipices, which form part of the Lesser Atlas. The walls, which are both high and strong, were not built in the ordinary manner, but moulded in frames, one layer being left to attain a certain degree of strength and dryness before

another was added. The several stages and removes of these frames Shaw found to be still observable, some of them being no less than one hundred yards in length, by two yards in height and thickness. The compost made use of consisted of lime, sand, and gravel, which, by being at first well tempered and wrought together, had attained a solidity not inferior to stone. In the west part of the city is an old oblong basin of Moorish workmanship, about two hundred yards long, by one hundred in breadth, which seems to have been intended as a reservoir to supply the city in case of blockade. The inhabitants, however, not content with this explanation, maintain a tradition that their kings in former days used here to take their water excursions, while on the same spot their subjects were exercised in rowing and navigation. The inhabitants of Flemsen have at different times taken advantage of the reverses of the Algerines to throw off their yoke, and have often in consequence been severely punished as soon as their masters had again recovered strength. One of the most severe chastisements was that inflicted in 1670, by Hassen Bey, who attacked them with a powerful army, and laid a great part of their walls and three-fourths of their city in ruins.

Mustaganim is built in the form of a theatre, commanding a full view of the sea, but closed in on

all other sides by the hills, which completely surround and overhang it. It has a citadel, the principal use of which is to defend the city against the incursions of the neighbouring Arabs, who formerly used to overawe it by getting possession of the eminence on which the citadel now stands. The fortifications are of tolerable strength, particularly at the north-west extremity, where they abut on the sea. The country which lies between the town and Masagran is described by Shaw as extremely rich, beautiful, and well laid out in orchards, gardens, and corn-fields. The walls he supposes to have been formerly part of some Roman fabric.

Oran, noted for having been so long in the hands of the Spaniards, is the third city of the province, and the last we shall mention. It is situated seventy-six leagues west of Algiers, and built like it, on the sea shore, and at the bottom of a tolerably deep bay, which the sea here forms. It occupies two small elongated platforms, separated by a deep and scarped ravine, at the bottom of which flows a rapid stream, sufficient not only to turn many mills, but to supply all the town with water. While the Spaniards remained, they occupied entirely the platform to the west of the stream, leaving that on the right to be inhabited by the Moors. Along the valley at each side of the stream are some country-houses, water-mills, and a few Marabouts'

tombs. There are also many gardens agreeably laid out, and stocked with pomegranates, palms, oranges, figs, citrons, bananas, and a few apple and pear trees, which, however, from want of proper cultivation, all produce fruit of an indifferent quality.

The population of Oran might amount to about six thousand, (without comprising that of the villages which lay outside its walls), and was made up of a motley assemblage of Moors, Arabs, Turks, Negroes, Jews, Kolooglies, and a few renegade Christians. The commerce which it maintained with Spain, France, and even with Italy, previous to the French invasion, was very considerable, and consisted chiefly, on its side, of grain, cattle, wool, and Morocco leather. There were here also several manufactories of the hayk or bernoose, which we have before described as the common garment worn by the Arabs and Berbers. During the stay of the French army in this city they were abundantly supplied with grain, timber, eggs, fowls, butter, partridges, and butcher's meat, all at very moderate rates. Salt was brought into the market in panniers, placed on the backs of asses, and was said to be that supplied by the neighbouring salt marshes of Arzew. The Mussulmans of Oran appear more strict in their religious observances than those of Algiers, but they do not pay so much

honour to the remains of their friends. A tomb is seldom seen strewed with flowers, but the mosques are all filled at the hour of prayer; even those who remain in their shops intermit all business to count their beads, and devout Mussulmans, armed with their rosaries, are to be met with at every corner.

But we have said enough of cities and towns, let us now return to their inhabitants, and in our concluding chapter examine their situation under their new masters.

CHAPTER XIII.

OF THE FRENCH SWAY IN ALGIERS.

Means by which French power was established and extended—Relaxation of discipline in the French army—Conduct towards natives—Expeditions to Bleeda—To Bona—To Oran—Their results—Change of government, and arrival of M. Clauzel—His first address to the army—State of relations with natives—Attempt at improving these—Establishment of Zouaves—Negociations with Bey of Tunis—Expedition to Medeah—Results—Second expedition, and final evacuation—Disagreements between M. Clauzel and the ministry at home—He resigns, and is succeeded by General Barthezène—Sketch of his internal management of the colony—General Barthezène's government—His expeditions—Advance on Medeah, and disastrous retreat—Closely pressed by the Arabs—Negociations and treaty—Succeeded by Savary as governor—Slight sketch of his proceedings—Conclusion.

When one state acquires power over another, it is generally either by negociation, which is cheatery, or by force of arms, which is robbery. The power of the French over the native inhabitants of the north coast of Africa was acquired altogether by the latter means, though they have endeavoured to extend it by the former. Every one is ready to admit that the Dey of Algiers had no right to allegiance or tribute from the Moors, Arabs, and Berbers, who chanced to inhabit the neighbour-

hood of his den of pirates; and every one knows that he never received more of either than he was able to compel by force. It is therefore sufficiently obvious that any power by which he was expelled could not derive through him any right which he himself did not possess, in other words, that when the French drove him out, they had no right to plant themselves in his place, but might with equal justice have followed his example in plundering vessels at sea as in levying tribute or extorting obedience from the Arabs, Moors, and Berbers by land. But if this point be considered at all doubtful in the abstract, it is placed, as far as it refers to the French occupation of Algiers, beyond all question, by the express terms of the Capitulation proposed by themselves, and accepted by the Dey, and which, after declaring that "the city, with its forts and harbours," should be given up to the army under General Bourmont, proceeds to stipulate that the exercise of the Mohammedan religion shall remain free, that the liberty of the inhabitants of all classes, together with their religion, their properties, their commerce, and their industry, shall not be in any manner interfered with, and that their women shall be respected. It would be difficult to find in this a word which gave the French any right or title to an inch of ground beyond the city and its fortifications, save, perhaps,

the public domains, which were perfectly insignificant, yet no sooner had they taken possession, and shipped off the Dey, than they began mighty projects of colonization, established model farms, invited emigrants from their own, and other countries, talked of driving back the natives to the interior, and portioned out amongst themselves, at least in imagination, the plain of the Metijiah, the fertility of which they extolled, not only beyond fact, but almost beyond credibility, and described it as calculated to become the granary from which France might receive unlimited supplies, the garden in which the productions of temperate regions acquired an unwonted magnitude, and wondered to find themselves mixed with the fruits of tropical climes. It never seems to have occurred to them that this delightful plain was already in the possession chiefly of the Moorish inhabitants of Algiers. Men, whose properties they had solemnly stipulated should be preserved inviolate, but in truth they seem to have minded stipulations very little whenever they interfered with their own convenience or projects, as will be sufficiently evident from the short sketch we propose giving of the mode in which they have conducted themselves in their new conquest; the materials for which shall be altogether drawn from their own narratives and official papers, and principally from M. Rozet's

"*Relation de la Guerre d'Afrique*," General Clauzel's "*Observations sur quelques Actes de son commandement à Alger*," with the documents thereto appended, and Baron Pichon's admirable work, entitled, "*Alger sous la domination Française, son état présent et son avenir.*"

A perfect relaxation of discipline in the French army seems to have been immediately consequent on the capture of Algiers. Every man did that which seemed best in his own eyes. A great portion of the troops were encamped in the vicinity, and in little more than a week they had ravaged the whole country, demolished houses, cut down trees, and destroyed gardens. These injuries, as they only affected the natives, whose properties were to have been "preserved inviolate," attracted neither attention nor reproof. But not satisfied with such little indulgences of their natural vivacity, they next thought of indulging their indolence, and finding the wells from which water was to be procured often at an inconvenient distance, they hit on the shorter method of supplying their wants by uncovering the pipes through which the water was conveyed to the city, and which being made of potters' clay, or tilework, were readily perforated. The consequence of this was, that in a few days water became scanty in Algiers, and as this was felt not only by the inhabitants, but also by the

French garrison, an order from the General soon appeared, forbidding this kind of outrage, and threatening with imprisonment any soldier who should in future be found guilty of it.

It seemed at first as though the French had considered the war finished when Algiers was taken, but they soon began to extend their views. The Arab chiefs had assembled at Bleeda to hold a conference respecting the relations they were to maintain with the new power which had appeared among them, and M. de Bourmont, in place of availing himself of the opportunity to open a negociation, and convince them of the truth of the promises he had made, on first landing in the country, of respecting their rights, their religion, and their properties, marched a strong column of two thousand men with two field-pieces, and two mountain howitzers, on the city, which he entered July 23, 1830, eighteen days after he had taken Algiers. The object of this expedition it is not easy to divine: perhaps he intended, by this display of force, to intimidate the Arab chiefs, and induce them immediately to submit themselves to the French power; perhaps he wished for an advanced post beyond the plain of the Metijiah. M. Rozet says, it was undertaken in a great measure to gratify the curiosity of General Desprez, and this certainly was the only object gained, for on the

second day of his stay there, a reconnoitering party of the French were attacked, and cut off; the whole column was soon briskly engaged; a retreat was found necessary, and the General re-entered Algiers with his soldiers exhausted, fatigued, and disspirited, while those of the enemy were of course proportionably elated, and thus the *prestige* of French invincibility, which had hitherto been supported, was destroyed, and all the moral influence which it had given them, utterly lost.

Previously to setting out on this expedition, M. de Bourmont had ordered another, consisting of two regiments of the line, a company of sappers, a small field battery, and some engineer and staff officers, to go and take possession of Bona. This expedition sailed the 25th of July, the very day on which the Marshal re-entered Algiers, and arrived at their destination August 1st. Here they were kindly received by the Moorish inhabitants, who, fearing an attack from some of the neighbouring Kabyles, gladly availed themselves of the protection of the French troops. These were therefore introduced into the city, repelled some attacks of Arabs and Berbers, erected a few additional fortifications, and, after a stay of about three weeks, were recalled to Algiers, in consequence of changes which had taken place there, thus leaving their new allies exposed to all the vengeance of the

hordes, who still surrounded their walls, and who were now irritated by defeat, as well as exasperated by the alliance which the people of Bona had ventured to form with foreign infidels.

A third expedition of about the same force was directed at the same time upon Oran, where it appears they did nothing more than throw a few of the Bey's cannon into the sea, injure his fortifications, and, having thus shown their sense of the friendly manner in which he had received them, they re-embarked for Algiers; recalled for the same reason which had caused the return of the troops from Bona.

This reason, to which we have alluded, was nothing less than the glorious revolution of the three days in Paris; the news of which had just arrived at Algiers, and produced there corresponding alterations, M. de Bourmont sharing in his master's fall, and General Clauzel, a soldier of some repute under the empire, having been appointed his successor. The soldiers in general seemed to have viewed the change with much indifference: they struck the white flag, hoisted the tri-colour, fired a volley in honour of Louis Philippe, and as they were dissatisfied with their old commander, hoped that the new might be better.

M. Clauzel's first acts were not of such a nature as to render him very popular. He arrived Sep-

tember 2, 1830, and on the 4th issued a proclamation, in which he informed the troops that their country was very proud of their achievements, but that it was commonly reported and believed that they had embezzled a considerable quantity of money and valuables, which should have gone to the public treasury, in consequence of which he had appointed a commission of inquiry, whose labours were immediately to commence. This proclamation to an army who were expecting a distribution of crosses, with promotions and other honours, was little likely to prove satisfactory, and it was the more resented as the pillage had really been very trifling, and any subsequent embezzlements must have been the act of a very few individuals, for whose misconduct it was evidently unfair to cast a slur on the entire body. The report made by the commission, after a long and careful investigation, declared in so many words that no embezzlements of any importance had taken place in any quarter; but the army, who felt themselves aggrieved by the accusation, received the acquittal with cool indifference.

Meanwhile the General had commenced to inquire into the nature of his relations with the natives, which he did not find altogether so promising as he had been led to expect. Some of the Arabs settled in the immediate vicinity, it is

true, supplied the market with eggs, poultry, and other such matters; but this they did, not from any love to the French, but from the obvious motive of getting a sale for their goods. The mass of the inhabitants, on the contrary, showed every disposition to harass and annoy the invaders: the Bedoweens from the mountains continually hovered about the city, and cut off all stragglers who might advance even a few yards beyond the outposts, while they joined the Kabyles in waylaying and plundering such of their own countrymen as ventured to maintain even the slight commerce above mentioned with the French. Even the Moors, the inhabitants of Algiers, disgusted at the wantonness with which, in despite of promises and treaties, the French soldiery destroyed their properties, were to be seen daily quitting the city, and with long files of mules and camels, bearing their families and household goods, setting out for Tunis or Morocco, where they hoped to find at least tyranny in a less capricious and many-headed form than that to which they were now subjected in their own land.

General Clauzel had come out with his head full of notions of colonization. He knew that the British maintained their power in India in a great measure by means of native troops, and it struck him that, imitating their example in Algiers, would

answer the two important ends of lessening the numbers of the French army of occupation, and forming a good bond of connection between them and their new subjects. He, therefore, issued an order for enrolling two battalions, to be called Zouaves, the name of some warlike tribes in the province of Constantina, and as he made liberal promises of pay and allowances, many recruits were soon found, while officers were induced to volunteer from the French service, by the offer of a step above the rank which they respectively held in that. This was an encouraging commencement, and the Zouaves, employed in an expedition to which we shall presently allude, fought with most determined bravery, and proved themselves capable of becoming excellent soldiers; but the capriciousness of French measures interfered with this, which was one of their most feasible projects; less pay than had been offered was given, the men were left without clothing, and even without gloves in the depth of winter, so that, disappointed in their hopes, and viewed with abhorrence by their own countrymen, they began deserting in great numbers, insomuch that, during rest of his stay, General Clauzel could never succeed in raising a second battalion.

But schemes of greater importance next occupied his attention. Algiers, as we have before

said, was divided into three provinces: Tittery, which was central, and in which the city may be said to stand; Constantina, on the extreme east, bounded by the kingdom of Tunis; and Oran on the west, extending to the empire of Morocco. Of these three provinces, the inhabitants paid a forced submission to the Dey of Algiers; in consequence of which they had been obliged to assist him in his opposition to the French; but on his defeat, they had each retired to their own territories, where the Beys of Tittery and Constantina declared themselves independent, while the Bey of Oran, who was a weak old man, unable to maintain order amongst his subjects, or resist the encroachments of the Emperor of Morocco, his neighbour, sent to make his submission to the French. This they were at the time in no condition to accept: the expense of maintaining an army in Africa had already excited murmurs at home, in addition to which matters had assumed such an appearance as to render another European war not improbable, in consequence of which it became advisable that a large portion of the troops should be withdrawn. In this emergency, General Clauzel hit on the notable expedient of engaging another to do that which he could not conveniently attempt himself, and entered into negociations with the Bey of Tunis, to make over to him, or a prince of his

house, the sovereignty of Constantina, to which he had not the slightest right, not even the poor right of conquest, as well as that of Oran; a satisfactory proof, at least, of French impartiality, as it shows that they treat their friends and their enemies equally ill. In return for this liberality, the Bey of Tunis undertook to take possession, at his own risk and expense, of the ceded provinces, requiring only the assistance of a few French officers to discipline his troops; and, further, he promised various commercial privileges to French ships and settlers, but above all, to pay an annual tribute of one million of francs for Constantina, and as much for Oran. The Bey of Tittery remained to be disposed of, and as his opposition, from his nearer locality, was more troublesome, and his province seemed the most suited for colonization, — the French mania at the time,—it was resolved to fit out an expedition against him, which the General undertook to command in person. Accordingly, on the 15th of November, 1830, an order of the day appeared, deposing the Bey of Tittery, and electing an Algerine of the name of Mustapha Ben Hadji Omar in his stead; and on the 17th, General Clauzel, at the head of about 7000 infantry, with a proportionate number of cavalry, artillery, and engineers, besides his own staff, the battalion of Zouaves, and the hospital train, set out to enforce

the order he had given. The first day's march was made without interruption, but on the second, as the army approached Bleeda, it was attacked by the Arabs and Kabyles, who fired with some effect from behind bushes and brushwood. They were, however, without much difficulty, repelled, and the General, doubtless to show the inhabitants what the French meant by the promise to respect their liberties and property, supplied them with the new governor of his own selection, and next day suffered his soldiers to sack the town. It may appear not a little singular, that the inhabitants should have been dissatisfied with this treatment; yet the fact is undoubted, that several of them attempted to escape from the town, and being seized in the act of doing so, with arms in their hands, were taken back to the General, who sent them to the provost-marshal, who, as M. Rozet says, "being convinced of their guilt, condemned them to death according as they were brought in, and as soon as the sentence was passed, the *gendarmerie* seized them, led them off twenty paces, and clapping their guns against their breasts, shot them without farther ceremony." This butchery lasted six hours, until every one was disgusted, and the very men employed revolted against its continuance. Having thus ensured the obedience of the townsmen, and established a claim on the gratitude of the neighbouring inhabitants,

by sending out a party to burn all villages and detached houses for three miles round the walls, General Clauzel continued his march on the 20th of November, leaving Colonel Rullière, with two battalions, in charge of the city. He soon commenced his passage of the Atlas chain, and when entangled in its most intricate pathways, was suddenly set upon by the Bey, whom he was advancing to dethrone, and who now poured down upon him with a large but irregular force of Arabs, Kabyles, and the few Turks who formed his corps of Janissaries. The struggle was extremely obstinate, but the French, after some time, recovering from the confusion into which the suddenness of the attack had thrown them, regained their ranks, and pushing forward in good order, drove the enemy from all their posts, and succeeded in gaining the summit of the ridge beneath which, at a distance of not more than four leagues, lay the Bey's capital, which it was the object of the present expedition to seize and garrison. This proved an easier matter than they had anticipated; for the inhabitants learning the news of the Bey's defeat, refused to readmit him within their walls, and early next morning, a deputation of them came to propose terms of capitulation to the French General, who, after the usual promises of respecting their women, their religion, and their properties, entered the

city, supplied it with a French garrison and commandant, and furthermore, presented to the inhabitants their new Bey, who had come with the army from Bleeda.

Being now in possession of Medeah, and having received the submission of the old Bey, who was deserted by all his troops, General Clauzel began to form grand projects of conquest and colonization, embracing an invasion of the countries farther inland, and a descent on Constantina, with many other magnificent schemes, which were all suddenly put an end to, by the discovery of the awkward fact, that the army was short of ammunition, and almost destitute of provisions, while the city had scarcely sufficient for the wants of its own inhabitants. A speedy retreat therefore became advisable, the necessity for which was made still more urgent by the setting in of the bad weather; and General Clauzel finally commenced his retrograde march on the 26th of November, leaving behind him a garrison of 1200 men to defend the new Dey, —a sufficient number certainly, but totally unprovided with money, clothes, and provisions, while their supply of ammunition would scarcely have stood two days' hard fighting. But the garrison which had been left at Bleeda was by this time in an equally unenviable situation. They had been attacked by the Arabs and Kabyles, who had got

in the rear of the French line of march; the combats had been obstinate and bloody, the native troops had fought with more than usual spirit, they had even penetrated into the town, engaged the French hand to hand, and though partially repelled, had planned another general attack, which in all probability would have been fatal to the garrison, had they not fortunately been relieved by the arrival of the main body under General Clauzel, whose retreat had been accelerated by a report of their danger. To leave them behind him he found would be to expose them to certain destruction, he was therefore obliged to relinquish the town, and next morning continued his retreat towards Algiers, accompanied by the garrison and several of the inhabitants of Bleeda, and finally arrived there with his soldiers, worn out by fatigue, wet, and the constant attacks of the enemy, who had harassed them even to within a few miles of their own camp.

Thus ended the first expedition to Medeah, the results of which, according to General Clauzel, were most important, in impressing the natives with a respect for the French power, and a dread of their prowess. How he could have flattered himself that any such result had been gained, is truly wonderful, when he knew, that even in the plain of the Metijiah, his troops had been fired on by the Kabyles, and when the first information he had

received when settled in his quarters was, that the garrison left in Medeah were exposed to daily assaults from the enemy, and were even then in the most imminent danger of perishing from want of ammunition, which he had no other means of supplying them with, than by making it up in bundles, and entrusting it (without saying what it was) to the native Arab carriers, who actually conveyed it on their mules to Medeah, and thus, unknown to themselves, were the chief means of enabling the French, for a short time longer, to maintain their post. Further support, however, became necessary, and despite the rain, which fell in torrents, a second expedition to Medeah was ordered for the 7th of December, that is, a week after the return of the first. This expedition was commanded by General Bozer, who relieved the town, and added two battalions to the garrison; but want of provisions rendered the place untenable, and within a month of its first occupation, it was entirely evacuated, and not a French soldier appeared there during the rest of General Clauzel's administration in Africa. But this was now rapidly drawing to a close. The government at home differed from him in many of his views respecting the new colony, which he sought to establish, and though they supplied him with a certain number of colonists from among the conquerors of the three glorious days of

July, and even encouraged voluntary emigration, they failed to make such provisions as he saw to be necessary, insomuch, that several of the newly arrived, finding no preparations made for their reception, were reduced to the greatest distress. The negociations also entered into by General Clauzel with the Bey of Tunis, and which he looked on as a masterpiece of policy, were disapproved of by M. Sebastiani, the minister at war, and a projected expedition against the Emperor of Morocco was checked, the ministry sagely suggesting, that they had already enough of enemies in Africa, without exciting new. These and some other disappointments, coupled with chagrin at finding the little progress his plans of colonization had made, seem to have decided M. Clauzel on retiring, and he accordingly left Africa on the 21st of February, 1832, and was succeeded in his command by General Barthezène. But previous to entering upon the acts of his successor, we must take a short view of M. Clauzel's domestic policy, by which we would be understood to mean, that which he exercised towards the native inhabitants remaining in Algiers, as well as towards the emigrants from various countries, who were every day flocking there, expecting to find little less than a terrestrial paradise. As all power, under the old régime, had emanated directly from the Dey, his abdication at

once put an end to all kinds of government, so that at the entry of the French, a complete state of anarchy prevailed. To remedy this, M. Bourmont appointed a commission of government, which, however, proved so defective in its arrangements, that it was obliged to be given up; and M. Clauzel, on his arrival, found that every thing of that kind still remained to be done. This, however, was probably rather a pleasure than otherwise, as he had come with a system ready made [1], which, doubtless, it would have been very annoying, had he not found an opportunity of applying. Accordingly, a week after entering upon the government, M. Cadet de Vaux was named Mayor of Algiers, with a salary of 7,500 francs; M. Roland de Bussy became commissary-general of police; the management of customs, the taxes, and the woods and forests, were definitively arranged, and the salaries of the *employés* fixed; while, to secure the equal administration of justice, the Mahommedans were entrusted to their cadis, the Jews to a rabbi; but

[1] M. le Baron Volland, who has written a panegyric on the government of M. le General Clauzel, which the latter has taken the pains of publishing to the world, accompanied by his own commendations of its excellence, particularly insists on this fact, as showing the great superiority of the General to other governors, who might follow the commonplace method of suiting their systems to the people whom they were sent to command. "Il est venu *avec des idées toutes faites*, et le système, dont il a si heureusement fait l'essai, *ne lui a pas été suggéré par les circonstances*." Note de M. l'Intendant en chef Vollant.

should any case occur between a native and an European (of whom many were now settled as traders) or between two Europeans, their reference was made to the chief French tribunal, from which there was no appeal, except to the courts at home. By a regulation of singular absurdity, this French court was endowed with a discretionary power to apply either the French or the old Algerine laws to persons coming within its jurisdiction, so that, in place of fine or imprisonment, a French emigrant might actually be condemned to receive the bastinado, or to have his nose and ears cut off! It may easily be supposed, that this power was not attempted to be exercised, but it is no less true, that by the sixth article of the "*Arrêté pour l'établissement des Tribunaux à Alger*," it was conferred. But if this was a possible injury to the colonists, there were many acts of the most flagrant injustice committed against the poor natives, and under no pretence more frequently, than under that of seeking for and sequestrating properties belonging to the state. The account which M. Pichon gives of the acts committed under this pretence, is really heart-rending, but for particulars we must refer to his excellent pages. Suffice it to say, that not only were the houses and revenues of the Dey and his chief officers seized on, but the private properties of the whole corps of Janissaries, without making

any provision for their wives and families, who were thus left in utter destitution. Furthermore, all funds set apart for the purposes of religion or education, donations left to be employed in charity, or in promoting industry, together with the revenues set apart for cleansing the streets, repairing public edifices, and above all, for keeping the aqueducts in order, were confiscated, and thus the clergy were left without bread, the children without education, the poor without relief, and the city without water. Numberless houses, which had been occupied by the army on their first arrival as barracks, became in a short time so dilapidated, as to be of no farther use or value to the occupants or their owners; many of them were pulled down under pretence of improving and opening the streets, while the mosques met with equally little respect, seven out of thirteen, says M. Pichon, are already occupied for military lodgings, and another has only escaped, by being converted into a Catholic Church! Such were some of the benefits resulting to the Moorish inhabitants, from the introduction of French civilization under General Clauzel: let us see how they fared under his successor.

General Barthezène took the command in Africa on the 21st of February, 1831: two-thirds of the troops were withdrawn, and there remained about

ten or twelve thousand, which, according to M. Clauzel's representations, was quite a sufficient number for maintaining the French power, and repelling any irregular attacks of the natives. To this it was certainly competent: the French power might be said not to extend in any direction beyond their outposts, and a disciplined force, particularly when assisted by scientifically constructed outworks and fortifications, has nothing to fear from an undisciplined enemy, even of far superior numbers.

Learning that there had been a revolt in Bleeda, where the people had refused any longer submission to the tyranny of a native governor appointed by M. Clauzel, General Barthezène thought that a military promenade in this direction might serve to afford a salutary impression of his energy and activity, as well to the troops whom he was to command, as to the natives whom he was to keep in check. He therefore, on the 1st of March, advanced at the head of a column of four battalions of infantry, with two squadrons of cavalry, supported by field pieces, in the direction of the mutinous city; the inhabitants of which, terrified by his approach, hastened to send him ambassadors, who made so many protestations of obedience and fidelity, that he was induced to believe them, and grant their request, that he would not enter their walls. He

then turned to the right, through the plain, frightened a few unarmed Arabs who were tending their herds, advanced towards El Coleah, where he received the submission of the inhabitants, together with a present of three pair of chickens and four mules' burden of half-rotten straw, and apparently not knowing what else to do, returned on the fifth day to Algiers, amidst the murmurs of the soldiers, whom, without any earthly object, he had obliged to wade across the river Masaffran five times in one day, the water each time reaching breast high. Soon after, he made another expedition, in which he advanced even to the range of the Lesser Atlas, burned and ravaged the huts and crops of some tribes who had offended him, and returned, after having met with submission every where, fully possessed with the idea, that the French power was now at length beginning to be firmly established. Meantime, the same impression had extended to Europe, and every day, vessels loaded with colonists of all nations, Germans, Spaniards, Italians, Maltese, and, above all, French, anchored in the port of Algiers, so that the city had become quite European in its inhabitants; and the same might be said in a great measure of the country for seven or eight miles round. Some estimate of their numbers may be formed from the fact, that the corps of Volunteers, or the "*National* Guard of

Algiers," as, by a singular solecism, these natives of all countries chose to term themselves, amounted to no less than four thousand.

But their fancied security was soon disturbed. The son of the deposed Bey of Tittery, a young man of courage and enterprise, had, by the affected moderation of his conduct while detained at Algiers, obtained leave to return to his own country, under pretence of visiting his family. He quickly found himself surrounded by a numerous band of Kabyles and Arabs, his father's old subjects, who gladly rallied round a leader that promised them revenge on their foreign invaders. In a few days the entire country was in his hands, and having seized on a post which commanded the town of Medeah, he reduced the new Bey to such straits, that he was obliged to send off with all dispatch to Algiers, requesting the presence of a French force, which alone, he said, could relieve him from his dangerous situation. As this involved the question, how far French influence was for the future to extend, General Barthezène saw that no time was to be lost, and no exertions spared. Accordingly, on the 25th of June, he set out at the head of 6000 men, well supplied with ammunition, artillery, and engineers, and on the 28th effected the passage of the Atlas, occupying the most dangerous defile, that of Teneah, by a battalion of the 20th, in order

to secure his retreat on Algiers. Hitherto all had appeared tranquil; the chiefs of the Arab tribes which lay in his way came in with every appearance of submission to make protestations of their fidelity; but he quickly found that this was merely done to gain time, and lull him into a false security, for no sooner had he passed, than they ran to prepare their arms, and secretly hovered round his line of march, ready to take advantage of the first reverse. From the chain of the Atlas he continued to advance towards Medeah, but appearances here were by no means so pacific. It is true, there was no attempt at a regular organized opposition, but the mountaineers, who seemed taken unawares by the sudden approach of the French, were to be seen flying in all directions to the most inaccessible fastnesses, accompanied by their families and flocks, while a few of the most daring advanced to reconnoitre the line of march, and an occasional shot from the brushwood in the rear and on the flank showed the vicinity of concealed foes. The army, however, pushed briskly forward, and early on the next day, June the 29th, succeeded in entering Medeah, where the Bey was anxiously expecting them. It might have been supposed, that in a case of this kind, when so much was to be gained by promptness, no time would be suffered to elapse without an effort to accomplish the objects of the

expedition. Yet so great was General Barthezène's indecision, that he allowed his forces to lie unemployed the remainder of that and the whole of the following day, though he must have known, that this time would add to the strength of his enemies, who were hourly receiving fresh recruits, and though he was well aware that the troops whom he had left on the hill, to maintain his communications, were only furnished with four days' provisions, and had no possibility of procuring any more, without quitting their station. On the third day, at length, July the 1st, he advanced beyond the city to the mountains which lay on its other side, and which were now filled with Arabs and Kabyles, under the command of their young Bey, and all possessed with the most inveterate hostility to the French power. The army advanced in three columns towards the mount Ahouwarrah, where the enemy appeared to be in greatest force, and succeeded in burning and ravaging some huts and corn-fields that lay in their way, though not without suffering somewhat from the sharpshooters, who took advantage of every bush and tree on the route. Having reached the plateau on the top of the mountain, which is an elevated plain of considerable extent, they found themselves in front of the entire forces of the enemy. Here they halted, formed, and charged the enemy's left, which obstinately

withstood them, nor was it until the mountain battery was brought into play that the least impression could be made; and even then, the Kabyles merely retired to a post a little in the rear, the French advancing to that which they had occupied. This, as far as the accounts of the battle enable us to judge, was actually the only advantage gained by the French the entire day, and even this was merely momentary, for the Kabyles, reinforced from other tribes, soon returned to the charge, and by three o'clock the French columns were in full retreat on Medeah, closely pursued by the enemy, who now throwing out a cloud of sharpshooters, occupied every hedge on their flank, and maintained a constant galling fire. Yet this the French chose to term a victory: the general issued a congratulatory address to the troops on the occasion, and M. Rozet gravely assures us that the success of the day was undoubted. Well might the army say, "one more such victory and we are undone!" But, they had little time for reflection. Encouraged by the success of their friends, the neighbouring tribes began to assemble in great numbers; "the hills," says M. Brossard, "were whitened with the burnooses of the Arabs and Kbaiil;" they advanced to the very gates of the town, they attacked the French outposts, and General Barthezène found, at last, that he had no alternative but a rapid retreat, if he wished to save

the detachment he had left on the Atlas from certain destruction, and his entire army from the most imminent danger of having their communication with Algiers entirely cut off, and themselves hemmed in in a country totally destitute of provisions, should the tribes in their rear join in the revolt. He therefore issued the necessary orders, and the following day, commenced his retrograde movement, accompanied by the Bey of M. Clauzel's appointment, and a great number of the inhabitants of the town, who knew that they could expect no pardon from their own countrymen for the part they had taken in favour of the French. The march was at first made with much regularity; the wounded borne on litters, together with the families of the inhabitants of Medeah were placed in the centre; in front was the brigade of General Buchet, with a squadron of cavalry and two field pieces; in the rear, the brigade of General Feuchères, with the rest of the cavalry, and two more field pieces; while a double line of *tirailleurs*, thrown out on each flank, were prepared for the irregular assaults of the enemy. In this order they commenced the march, which the number of the wounded rendered very slow, and continually harassed by the Kabyles, arrived at nightfall in the olive groves of Zebonda-Zarah, which were more than two-thirds of the way between Medeah and the defile of Teneah. Here

they halted; fires were lighted, and every preparation made for a bivouac, when information was brought the General, that the tribes were concentrating themselves, and were only awaiting the arrival of some from the rear to commence a general assault. Alarmed at this intelligence, and aware that he had still to make his way through some passes where a few resolute men could check his whole army, he determined on a night march, and about half-past ten struck his camp in the greatest silence, leaving his fires all lighted to deceive the enemy. He had advanced for more than an hour unmolested, when a woman, coming out of a hut that lay near, suddenly raised a shrill scream, which was answered by a thousand shouts from every hill and bush, and at the same moment, a rapid discharge of musquetry was heard in the rear and on both flank; several soldiers were killed or wounded; the Bey had his horse shot under him, and many of the inhabitants of Medeah also suffered. The army, however, perfectly maintained their order, though embarrassed by the difficulty of transporting their wounded, and prevented by the darkness of the night from replying to the fire of the enemy. They therefore pushed forward as rapidly as possible, and by break of day, had the happiness to reach the top of the defile, and to find there the battalion left to guard it. Their dangers, however,

were far from being at an end; the narrowness of the defile had caused considerable confusion amongst the sick, the baggage, and the fugitives from Medeah, whom it was very difficult to keep in order; even the troops, wearied by their night march, and anxious to reach some place where they could refresh themselves, showed slight symptoms of disorganization, when suddenly a brisk fire was opened on the front column, and they had the mortification to see the very tribes, who, but a few days before had been most forward in vowing them fidelity and obedience, now rushing forward to seize possession of the hills on the right and left, that commanded their further advance on Algiers.

In this emergency, it was evident that nothing remained for them, weary and hungry as they were, but to continue the march, and fight their way. Accordingly, the battalion of the 20th, which had been left to guard the defile, was ordered still to maintain its post, until the rest of the line had passed, and then to join the rear-guard; four companies were detached to seize the hills on the right, but by some strange mistake, only two companies were sent to those on the left, where the enemy were actually in the greatest force. The effects of this error, which had nearly been fatal, were quickly felt. The enemy swept the two companies from the heights at a single rush, and thus gained pos-

session of a post which commanded at half musquet-shot the entire French army, as they continued slowly to pass along the defile. Disorder soon began to manifest itself amongst the troops, who were sadly galled by this flanking fire, the artillery alone maintained the post assigned them by the general, and did all in their power to cover the retreat, but the infantry of a sudden fell into the most complete confusion, every regiment became disbanded, no attention was paid to the exhortations or the commands of their officers, each man strove to ensure his own individual safety, by rushing as rapidly as possible down the hill towards a farm-house, where they knew the general had established a small post on his advance. The four companies in charge of the hills on the right, conceiving that all was lost, deserted their post, and rushing into the midst of the column, increased the confusion to a dreadful degree. In fact, the whole army was at this moment disorganized; and had the Kabyles only made a general attack, and sent a thousand men in front to intercept the fugitives, their own officers allow, that scarce two hundred of the French could have escaped with their lives. By a singular coincidence, however, the same cause which in some measure had produced their danger contributed to their security. The extreme narrowness of the defile, which they were still engaged in traversing,

rendered it impossible that more than two men should pass abreast, and the Kabyles, not aware of what was passing in the French army, merely saw in them a column of men defiling in pretty much the same order as before, and therefore took no further advantage of the panic than to seize on the hills which the four companies had deserted, and from hence maintained an irregular fire of sharpshooters, as before. This allowed time for the French to recover themselves. MM. de Camoin, du Vivers, and Lamoricière, succeeded in rallying a small party, with which they charged the Bedoweens, who were pressing most closely on them. The artillery continued to perform their duty with great effect, so that at length, about half-past ten, A.M., the army succeeded in reaching the plain, when order was once more restored, the several regiments reformed, and as the enemy, content with the advantages they had already gained, seemed unwilling to leave the hill, a short interval was allowed to the weary soldiers for obtaining rest and refreshment.

They were destined, however, as yet to enjoy little of either; the heat was intense, while not a bush nor a tree was to be found for shelter, and water, of which they were dreadfully in want, was also denied them; the Arabs having succeeded in cutting off the stream, from which they might have been supplied. The enemy's cavalry also, reinforced by

that of the tribes which inhabited the plain, commenced riding round their outposts, so as to keep them in a constant state of alarm, and when they retired it was only to leave way for a few hardy Arabs, who, stealing up on the windward side of the French bivouac, suddenly set fire to the brushwood in its vicinity, hoping thereby to envelope the whole army in flame and smoke. The attempt failed, in consequence of a partial clearing having been effected round the farm, but the Arabs had still another plan in reserve. Between the French and Algiers lay the river Chiffa, which in winter was a rapid and abundant torrent, but in summer was of inconsiderable depth in proportion to its banks, which rose precipitously at each side to a height of nearly a hundred feet. Through these had been cut the road by which the French usually crossed, and which therefore was completely commanded from their summits. These summits the Arabs and Kabyles determined to occupy, well knowing the immense superiority they would thus possess over the French, who they expected would attempt the ford that same night; and in order to be before them, they descended with all their forces along the foot of the mountains, about 4 o'clock in the afternoon, and directed themselves towards the pass we have described. Fortunately for Gene-

ral Barthezène he was enabled to divine the object of their sudden disappearance, and striking his camp after nightfall he set off silently, not towards where the enemy were awaiting him, but by a route considerably more to the left, which brought him to the river, about a league lower down, and enabled him to pass with no further inconvenience than was caused by a few straggling Arabs, who hung on, and annoyed his rear.

This was the last danger of this disastrous retreat. There now remained but a few leagues of level ground to pass over, and as it did not even afford the shelter of brushwood, the natives did not choose to venture any further attacks. The army, therefore, continued its march unmolested, and on the 5th of July re-entered Algiers, exhausted with fatigue, heat, and almost uninterrupted fighting for four successive days. Their loss in men does not appear to have been very considerable, not exceeding, according to their own accounts, two hundred and fifty killed and wounded; but they had suffered a far more serious loss in the destruction of the impression which the natives had hitherto felt of their great superiority, and the effects of this loss they soon experienced in the revolt of all the villages of the plain which had hitherto paid them homage, and in the quick suc-

cession of attacks made for several successive weeks on their outposts, the model farm they had established, and on every other accessible point by the Arabs, who now seemed to have settled down in their vicinity for the purposes not of trade, but of annoyance. "During fifteen days," says M. Rozet, "more than forty tribes of Arabs and Kabyles came successively into the plain, and each of them retired, after having exhausted its stock of provisions and ammunition." It is true whenever a regular attack was made, it was repulsed by the French, who were so far able to maintain themselves within their fortifications, but outside these every thing was in the hands of the enemy. They had destroyed all the crops, rooted out every mark of French agricultural skill, and obliged all the colonists, who were fortunate enough to escape them, to take shelter within the walls of the city, whence many of them speedily returned home in utter despair of ever colonizing a country with such refractory inhabitants. Add to all these evils that sickness, to an alarming extent, had begun to prevail: more than two thousand of the army were suffering under fever, and other severe maladies; the hospitals were no longer able to contain the sick, and five mosques were seized on to afford additional accommodation, so that at last the French

General was actually obliged to come to some terms of accommodation with an enemy whom his officers affected to despise so much, as never to speak of them in any other terms than "Ces Misérables." As a first step towards negociation he pitched on an Arab Marabout, of great piety and influence, who, on conditions of being appointed Aga, undertook to pacify his countrymen, a task in which he succeeded so well, that by the end of August not an enemy was to be seen, and the French market was more abundantly supplied than ever with fruit, grain, fowls, timber, and vegetables, by the natives.

The peace thus obtained lasted during the rest of General Barthezène's government, which, however, did not continue beyond the end of that same year. He left in December, 1831, and was succeeded by Savary, Duke of Rovigo, as military governor, and by the Baron Pichon, as civil superintendent. The latter was a man of wisdom, justice, and humanity; the former exactly what might have been expected from his conduct when employed by Buonaparte. In a few months he had broken the terms agreed on between his predecessor and the Arabs; he had murdered, in cold blood, an entire tribe of natives without any form of law or justice, on the bare suspicion that a robbery had

been committed by some of their number; he had plundered, or suffered to be plundered of their property, several Moorish merchants, who, trusting to French honour, had remained within his power, and, finally, with an atrocity and perfidy which might be equalled, but could not be exceeded, he violated a safeguard granted by himself, and publicly executed two Arab chieftains, who, trusting to its protection, had come to Algiers for the purpose of negociating a peace for their own tribes!

Here we must conclude:—Our purpose in this last chapter has been not to give a detailed history of the French invasion, but to exhibit the methods by which they have attempted to maintain their power, and the mode in which they have conducted themselves towards the natives. We again repeat, we rely altogether on their own published accounts;—all our facts are vouched for, either by official documents, or by men of rank and authority, who relate what they have seen, and what has fallen within their own personal knowledge. If we are deceived, France can scarcely inflict too severe a punishment on her calumniators;—but if not, then may we cease to wonder that her power in Barbary is still limited by her outposts, that her name is held in detestation by the inhabitants,

and that they view with distrust, or reject with disdain, all measures of improvement offered for their acceptance by an enemy which has shown itself alike regardless of the laws of nations, and the rights of individuals.

THE END.

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